

Leonard Bilger

WALLACE-KETCHERSIDE
—ST. LOUIS DEBATE

ST. LOUIS, MISSOURI, October 26-30, 1953

Between

G. K. WALLACE, Tampa, Florida

Evangelist and Teacher of Bible in Florida Christian College and
for thirteen years Special Lecturer in Freed-Hardeman College,

And

W. CARL KETCHERSIDE, St. Louis, Missouri

Evangelist, and Editor of The Mission Messenger

TAPE RECORDED

AND TRANSCRIBED BY

L. Wesley Jones

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PUBLISHERS' PREFACE

THIS DEBATE *grew out of a former debate* between the same disputants which was held near Paragould, Arkansas, June 30 - July 4, 1952.

During the Paragould debate, the West End congregation of St. Louis issued a challenge to brother Ketcherside to repeat the debate, or to discuss the same subjects with brother Wallace in St. Louis. Brother Ketcherside and the Manchester Avenue congregation, where brother Ketcherside holds membership, accepted the challenge.

Since the West End church issued the challenge, it devolved upon them, as is generally customary in such cases to provide the place. The place was arranged and the time set and the debate held accordingly.

This debate is not merely a rehash, nor is it a mere repeat of the Paragould debate. The same propositions are discussed, but there is more than enough new material to justify the publication also of this one. Those who wish to study the issues thoroughly should have both books.

Since this debate is on the same questions, between the same disputants, and published by the same publishers; it has been decided to print the joint agreement in this book just as it appeared in the former *Wallace Ketcherside Debate*.

Sterl A. Watson served as timekeeper for brother Wallace, and L. E. Ketcherside served in that capacity for brother Ketcherside.

We trust the debate will have a wide circulation and serve to promote the cause of truth. We commend it to the reading public and urge that it be read and studied with open and unbiased minds.

A. G. HOBBS, JR.
M. LLOYD SMITH
Publishers

G. K. WALLACE

(Biographic Sketch)

The name Wallace is known almost everywhere the New Testament plea has been carried within the last 40 years. This is particularly true in the United States. There is hardly a State wherein one or another of this "tribe" has not preached the word of God and in many of them they have met the Lord's enemies in public debate. Gervias Knox, the son of J. W. and Eugenia Beasley Wallace, is a brother of Genn Wallace, well known Texas preacher, and a nephew of Foy E. Wallace, Sr., lamented Texas preacher and debater of the past generation. He claims as close personal friends and near relatives, Foy E., Jr., Cled, Wilson, and several others wearing the same name, to say nothing of other close kinsmen not wearing the name Wallace, who devote their full time to sowing the seed of the kingdom. He has one son, James K., and one daughter, Nancy, now Mrs. Ben Zeckefoose. Ben is also a gospel preacher.

Born September 3, 1903, on a farm in Collin County, Texas, G. K. learned early in life the toils of rural life and became acquainted with many of its hardships in those days shortly after the turn of the Century. One of a family of 14 children, ten of whom yet live, his rearing was no "silver-spoon-in-the-mouth" affair.

From his early youth he learned the need of diligent effort if he was to obtain an education. He worked his way through both high school and college. He was valedictorian of his high school class and had his first taste of public debating while in high school where he engaged in forensics. In 1928, at the age of 25, he received his A. B. degree from Abilene Christian College.

After leaving Abilene he gave all of his time and talents to the gospel. Though holding many protracted meetings during that time, some eight or ten each year, he spent 15 years working among churches in Wichita, Kansas. Another fifteen years has been spent in debating and in evangelistic work which have carried him over a wide area of the country. He conducted some 25 to 30 meetings each year during this time.

One of Brother Wallace's greatest services has been rendered in the form of religious tracts. He has written many of them and all have enjoyed a very wide circulation. Among his tracts on timely themes are the following: "What Must I Do To Be Saved?",



"Spiritualism", "The Name", "Justification By Faith", "The Holy Spirit in Conversion", "A Sermon To Young People", "Unvarnished Facts About Christian Science", "Divine Healing", "The Difference Between the Church of Christ and the Christian Church", "The Mistakes of Jehovah's Witnesses", "The True Status of the Roman Catholic Church", "The Sabbath", "Human Creeds", and "Bible Baptism".

In addition to the tracts he has written he has been a frequent contributor to various religious papers which enjoy brotherhood circulation.

His debates have been many and varied. Five of them have already been published and this is the sixth to be put in book form. These are: *Wallace-Stauffer Debate*, dealing with infant baptism and the Lord's Supper; *Wallace-Vaughn Debate*, covering the nature of the Godhead and baptism in the name of Jesus only; *Wallace-Barber Debate* and *Wallace-Hunt Debate*, both dealing with the use of mechanical instruments of music in Christian worship; and the two *Wallace-Ketcherside* debates, the former being held near Paragould, Arkansas, and the latter in St. Louis, the nature of which this present volume reveals.

In addition to these discussions he has met the Adventists, Baptists, Lutherans, Assemblies of God, Oneness Holiness, Christian Church, and various other religious bodies in public controversy.

For fifteen years Brother Wallace has appeared as a featured speaker at Freed-Hardeman College during its annual lecture series. For the past two years he has served as professor of Bible in Florida Christian College in Tampa.

I have heard G. K. Wallace deliver many sermons, teach many classes, present many lectures, and both affirm and deny in debate. I have seen him push his point and rub an opponent's sore spot till the vulnerability of his opponent's position was apparent to all. I have heard him apologize to a thin-skinned opponent for a slip of the tongue made in the heat of controversy which was in no wise intended as a personal reflection upon his respondent. I have heard him ridiculed by his opposition and even criticized by his own brethren when he did not follow the course of action in debate they deemed wise. One thing I have never seen, however. I have never seen G. K. Wallace conduct himself other than as a Christian and a gentleman of the highest order under such conditions. He has never sought a debate nor accepted a personal challenge. He

serves in this capacity only when his brethren call him and, so far as I know, he has never turned them down when they needed his help.

I appreciate the personal friendship of Brother Wallace and believe that he has instilled into many of the young men and women who attend Florida Christian College an attitude toward truth and error which will make them sweeter spirited as they become greater fighters in the army of the Lord.

JAMES R. COPE, *President*
Florida Christian College
February 15, 1954



W. CARL KETCHERSIDE

(Biographic Sketch)

William Carl Ketcherside is the son of William and Annie Ketcherside. He was born May 10, 1908 in a rude miner's cabin in the Lead Belt area of Missouri. His maternal ancestry being Danish Lutherans, he was sprinkled, while still a tiny babe, by a representative of that faith. His father who was originally somewhat skeptical, came under the influence of the gospel declared by his brother in the flesh, L. E. Ketcherside, and immediately obeyed the truth and began teaching it in the family circle. The health of the father rendering it impossible for him to continue in the mines, the family began a series of moves leading them to Iowa, back to northern Missouri, and from thence to a farm near Pearl, Illinois.

It was here the subject of our sketch confessed his faith in the Lord in the modest rural meetinghouse at Old Pearl, and was immersed into Christ by one of the elders, Jesse Jackson. Although but twelve years of age at the time, within three months, brother Ketcherside had delivered his first public discourse to an overflow audience, and as a result received numerous invitations from churches in the area to speak in their services, and later to conduct gospel meetings, with the result that he has already spent more than thirty-three years in the proclamation of the Word.

After completing high school in Topeka, Kansas, brother Ketcherside availed himself of a scholarship in a business college and was later employed by the Columbian Title and Trust Company, supporting himself while he continued to sound out the gospel. He was married to Nell N. Watts, of Flat River, Missouri, on June 24, 1928, and they have two children, Gerald Bernard and Sharon Sue, both of whom are married and reside in Saint Louis, Missouri, which has been the home of brother Ketcherside since 1937. He has had the privilege of baptizing both of his children into Christ, and also of performing the marriage ceremonies uniting them to their Christian companions.

For a number of years brother Ketcherside conducted a regular radio program, and one hundred fifty-six of his addresses were published in two books. He is also the author of the volume "A Clean Church" as well as of numerous smaller booklets. A new book "The Royal Priesthood" will soon go to press. In addition, he is editor of *Mission Messenger*, a monthly periodical which was started

about fifteen years ago. He has conducted numerous lengthy Bible Studies, in a number of which the entire Bible was carefully considered.

The preaching travels of brother Ketcherside have taken him into every state of the union as well as Canada. In 1947 he spent several months in the British Isles, and in 1951 returned to that area for a lengthy stay, the greater part of it being spent in Belfast, North Ireland. He acknowledges a real indebtedness to the British brethren for many of the lessons learned while working among them, and he treasures the memories of associations in Scotland, England and Ireland.

On the forensic platform he has engaged in a number of public discussions. Several of these have dealt with the subject of institutionalism, the ministry of the church, and related matters. Among those with whom such debates have been held may be mentioned the following, together with the places where the discussions were conducted: Rue Porter (Ozark, Mo.); Sterl Watson (Hartford, Ill.); W. L. Totty (Anderson, Ind.); G. C. Brewer (St. Louis, Mo., and Freed-Hardeman College); G. K. Wallace (Paragould, Ark., and St. Louis, Mo.); Flavel Colley (Dallas, Texas). At least four of these discussions have been printed.

Because he holds the firm conviction that the work of an evangelist involves the sounding out of the word to the world, brother Ketcherside has spent the greater part of his life going into new fields and into weak places. He has never had a contract with any congregation, never worked on a stipulated or guaranteed salary basis. He has believed that God would take care of him and his family if he would but do the will of God. The brethren in Saint Louis have sent him forth to take the message of salvation wherever the Lord has opened up the door, and he has gone willingly and with trust in God and the brethren. He has never sought to establish any other organization than the New Testament church, believing that it is sufficient to accomplish the Lord's work on earth.

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WALLACE-KETCHERSIDE
—ST. LOUIS DEBATE

WALLACE'S FIRST AFFIRMATIVE

Brethren and friends, it is a pleasure to be here this evening and to have a part in this service; and I am hoping and praying that only good will come from it. And greetings to you, brother Ketcherside, and to your brethren and my brethren. As we enter this discussion tonight, let us all pray to God that we might be drawn closer together and that the church of the living God will be better prepared to serve in our Master's name.

The proposition that was read in your hearing says, "The employment of a preacher to preach for the congregation as practiced by the Church of Christ at 6152 Wagoner Place, St. Louis, Missouri, is Scriptural." By "employment" I mean the "act of employment or state of being employed; that which engages, or occupies time or attention." This definition is from *Webster's Collegiate Dictionary*. By "employ" I mean to "engage, to make use of, or to use." In other words, the church is to make use of, or to use a preacher. By "preach", I mean simply to proclaim tidings. That is the definition, or one of the definitions given by Webster. And then Thayer says, "In the New Testament, God's ambassador and the herald or proclaimer of the divine word. One who summons to righteousness. Of Noah, II Peter 2:5." That is found on page 346 of *Thayer's Greek Lexicon*.

By the word "preacher" I mean "one who is to proclaim after the manner of a herald." Now this is also taken from Thayer. First, by "preacher" I mean one who is to proclaim after the manner of a herald. To proclaim *openly* something that *has* been done. By preacher I mean one who proclaims openly something that *has* been done, or, to proclaim openly something that *ought* to be done. One who is a preacher may proclaim openly something that has been done or something that ought to be done.

By the word "preach" I simply mean to proclaim tidings. The word "preach" does not tell what is preached. The message is not in the word. When you see the word "preach" it does not tell what is preached. You have to determine what is preached outside the word. I find that a man might preach circumcision. In Galatians 5:6 Paul refers to some who were preaching circumcision. Then, I find in Galatians 1:8 that a man might *preach another* gospel. Gospel is not in the word preach. Then, too, a man might preach about stealing. In Romans 2:21, "Thou that preachest a man should not steal, dost thou steal?" A man may preach about stealing,

about circumcision, or another gospel. He can *preach* even the destruction of Ninevah. In the book of Jonah, chapter 3 and verse 2, I find that God said to Jonah to preach unto them "the preaching that I bid thee." His preaching was that in "forty days yet Ninevah shall be destroyed." And then again, I find that a man might even *preach* about shoe laces, or latches. John came *preaching*, saying—now when John was preaching he said— . . . "whose shoes I am not worthy to unloose." Jesus preached saying, "The time is fulfilled, the kingdom of heaven is at hand." One might preach by even reading the Bible. In the book of Acts, chapter 15, verse 21, the Bible says, "For Moses for generation of old hath in every city them that *preach* him being *read* in the synagogue every Sabbath day." So, reading the Bible is preaching. Now then, again in II Timothy 4:2, I find that Paul told Timothy to *preach* the word. Then by "preach," I simply mean to proclaim. The word "preach" does not tell what is preached. We must learn *what* is preached outside of the word "preach."

Now then, when we think about the word "Scriptural", I mean simply to conform to the teachings of the new Testament.

What then is the issue before us? Somebody has said that "an issue well defined is half argued." What is the *issue* before us tonight?

First, it is not a question of the development of the members of the church. On this we agree. All members must be developed, and brother Watson, working with the West End congregation, is employed to help develop the members. We believe all members must be developed.

Secondly, it is not a question of the *liberty* of the members. Every member is encouraged to exercise his liberty to teach. And opportunity is provided for him to exercise it.

Again, it is not a question of the *office*, or an *officer*. Brother Watson is not now, and has never been an officer in the West End church. And furthermore, an evangelist is not an officer in the church or of the church. An evangelist is not an officer in the church of the living God. Now, it is not a question of whether or not brother Watson is an officer. He is not an officer at West End and never has been.

Again, it is not a question of taking over the work of the elders. The elders at West End are doing their work, and brother Watson is simply *aiding* them in doing it.

What then is the question? It is simply a question of exped-

ency in carrying out the program of work and the will of the Lord Jesus Christ. (To young men)—If you will now bring my chart out before the audience, I will help them to see, if I may, what I mean by the question of an expediency as involved in the issue. Thank you very much. (See Chart Page 6.)

Now then, I have here on the chart, and I hope you can see these things as that will help you to understand what I mean by the question of an expediency as involved in this discussion. Now, God requires of us to worship Him. In John 4:24 the Bible says that "God is a spirit and they that worship him must worship him in Spirit and in truth." Now the word "worship" simply carries with it an idea of reverence paid. In order to worship God one must pay the reverence in his heart. Reverence is not worship, but it must be paid. And, worship is acts performed. Certain acts must be *performed* unto God in order to be worship, or rites observed. Now I believe that when we come to worship the Lord Jesus Christ, there are certain *acts* that are bound upon us, and those acts constitute the law of worship. And in carrying out the law there are certain expediencies. The use of a preacher to preach to the church as is practiced by the church at West End is simply a matter within the realm of expediency.

Now I want to call your special attention to what God has bound and loosed. Here are (on chart) the *acts* of worship that constitute the law of worship. God has demanded and required that certain acts be performed. And that is the thing that must be done—that is the law. Now, here is a word that I put down here and it is "expedient". There is no law requiring an expedient. If so it would be a law. There cannot be a chapter and verse for an expedient or it would not be an expedient; it would be a law. An expedient is that by which we carry out a law. Now, I believe all of us, even brother Ketcherside, will recognize the realm of expediency, because I find in the *Missouri Mission Messenger*, Vol. 8, No. 9, page 5, that he says, "On matters not legislated by Christ, we are left to use our own best judgment, and to do what is most convenient and desirable." Now, on any matter not legislated by Christ we are left free to use our own judgment and to do what is most convenient and desirable. Now then, if God Almighty has not legislated regarding the *time* that a man stays with or is to work with the church, then we are free. The elders at West End are left free to use their best judgment and to do what is convenient and desirable. If brother Ketcherside believes that God has *legislated*

PRAY—POSTURE EX.

GIVE—LAW
BASKET EX.

EAT BREAD—DRINK CUP—LAW—COM. SET. EX.

"AS TO THE KIND OR NUMBER OF CONTAINERS, THAT IS ANOTHER MATTER, AND ONE ON WHICH THE LORD HAS NOT LEGISLATED IN THE LEAST. THEREFORE, ALL RESTRICTIONS OR LEGISLATION ON THAT SUBJECT WOULD BE HUMAN AND SPECULATIVE."—MMM, Vol. 8, No. 9, P. 5.

SING—LAW—BOOK. EX. MUSIC—SING—Generic as Relates to Parts INST.

LAW



ACTS



WORSHIP
REVERENCE PAID
ACTS PERFORMED
RITES OBSERVED

TEACH—LAW—METHOD EX. TEACH { SOCRATIC—Mutual

RHETORICAL—Sermon

"ALL OF THE FEEDING OR THE TEACHING DID NOT HAVE TO BE DONE PERSONALLY BY THEM (ELDERS), BUT ALL SUCH TEACHING DID HAVE TO BE DONE UNDER THEIR SUPERVISION."—WKD, P. 56.

1. CERTAINLY AN EVANGELIST CAN WORK WITH AN OFFICERED CONGREGATION UNDER SCRIPTURAL LIMITATIONS! MOST ANY CONGREGATION MAY USE AN EVANGELIST FROM TIME TO TIME IN CONDUCTING GOSPEL MEETINGS, DEVELOPMENT WORK OR BIBLE STUDIES, BUT THEY CANNOT SCRIPTURALLY USE HIM TO SUCH AN EXTENT THAT HE BECOMES A PERMANENT, INTEGRAL PART OF THE CONGREGATION'S ORGANIZATION AND FUNCTIONS. NO SCRIPTURE WARRANTS HIM BECOMING A REGULAR FIXTURE IN THE CONGREGATION—SO IF AN EVANGELIST IS CALLED TO AID THAT CHURCH FOR A SPECIAL WORK WITHIN HIS FIELD OF LABOR, HE IS TO BE UNDER COMPLETE SUPERVISION OF THE ELDERS."—MMM, Vol. 12, No. 8, P. 5.

2. "I WORK UNDER THE AUTHORITY OF THE ELDERS WHEREVER I GO. I DID THAT IN IRELAND. I DO IT EVERYWHERE." WKD, P. 109.

PAUL PREACHED TO THE CHURCH—Acts 20:7.

KETCHERSIDE PREACHED TO THE CHURCH—MMM.

"THIS WAS A FULL LORD'S DAY—THE FIRST MEETING WAS 10 A. M.—TAUGHT FOR ONE HOUR AND 20 MI. IN SECOND CHAPTER OF 1 PET. THE BREAKING OF BREAD SERVICE WAS HELD FROM 11:30 TO 1:00. AGAIN I ADDRESSED THE ASSEMBLY—GOSPEL SERVICE AT 6 P. M. I GOT STARTED AT THAT SERVICE. ATTENTION WAS SO GOOD THAT I CONTINUED FOR AN HOUR AND TEN MINUTES. THIS WAS NOT ENOUGH, SO THE AUDIENCE WAS RECALLED AND I AGAIN SPOKE FOR ANOTHER HOUR." MMM, Vol. 13, No. 7, P. 5, 4.

EXPEDIENTS

"ON MATTERS NOT LEGISLATED BY CHRIST, WE ARE LEFT TO USE OUR BEST JUDGMENT, AND TO DO WHAT IS MOST CONVENIENT AND DESIRABLE."—MMM Vol. 8, No. 9, P. 5.

"THE ACTUAL METHOD OF SELECTING THE OFFICERS BY THE CHURCH IS LEFT TO OUR JUDGMENT, REGULATED ONLY BY ABIDING PRINCIPLE."—K-MMM Vol. 12, No. 7, P. 2.

on the *exact time* that a man stays and works with the congregation, I shall be glad for him to state it plainly, and give us chapter and verse for the *time* he is to stay. He will not deny that he can work with a congregation with elders. He will not deny that he can *preach* for a church with elders. Now, if God has not legislated on the time, then that is a matter left entirely to their judgment. So I find again, in the *Mission Messenger*, Vol. 12, No. 7, page 2, "The actual method"—and this to show you the realm of an expedient—"The actual method of selecting the officers by the church is left to our judgment regulated only by abiding principle." So he teaches and affirms that there are some things that are left *entirely* to our judgment. I maintain that is the *realm* in which brother Watson serves with the West End church.

Now, here is the matter of praying. God bound praying; he loosed the posture. I read in the Bible about binding and loosing, that Jesus talks about binding and loosing; and I am not going to quote all the Scripture for acts of worship on the chart because I believe that you could quote them. We are simply brethren and I believe you will take for granted that they are right. If not, I will quote them. Here we are told to pray, in II Timothy 2:8. Then we are told to give, I Corinthians 16:1,2. We are told to eat bread and drink the cup—that is in I Corinthians 11:26. Now then, here is the question of the container. You ask, "Well, give me the chapter and verse for your individual communion set." You could not do it to save your life. Brother Ketcherside would not even try. Well, how would he settle it? He would say that is simply a matter of an expediency. Yes, he would, as that is in the *Mission Messenger* under his approval, Vol. 8, No. 9, page 5: "As to the kind or number of containers, that is another matter, and one on which the Lord has not legislated in the least. Therefore, all restrictions or legislation on that subject would be human and speculative." Now, if somebody comes along and begins to legislate on the kind and number of containers in the communion set, that would be "human and speculative." And I maintain that when it comes to the teaching service, all of Ketcherside's effort is a human effort, and is human legislation, and that it is *speculative* and *human*. Now, these are in exactly the same realm. The *time* that a man stays and works with a church is simply in the realm of an expedient, and Ketcherside comes along and makes it a law where God did not make it one.

Well then, there is a matter of singing. God tells us to sing but

He did not tell us to use a song book. The book is an expedient. You could not find chapter and verse for a song book to save your life. There is not any such verse to be found but you can find the verse for *singing*. Now, here is the law of teaching. God has told us to teach. Men ought to teach all of the time. Now, the question is: *When, where, and how much time* can a man spend in teaching in the church of the living God? Now, it will not do brother Ketcherside any good to get up and say that the elders of the church have to do the teaching personally because he does not believe that they do. He himself said in the *Wallace-Ketcherside Debate* on page 56: "All of the feeding or the teaching did not have to be done personally by them (the elders), but all such teaching had to be done under their supervision." Now then, since the elders do not have to do all the teaching but it has to be done under their supervision—and to this I agree, may I say. Brother Watson works under the supervision of the elders at West End. That is the only way he has ever worked. That is the way he works there now. He is entirely under the supervision of the elders.

All right, now the next question that comes up is what can a man do who is working under the supervision of the church? Can he Scripturally edify and teach the church? Is he at liberty to teach the church of the living God? And I might say right here that when brother Ketcherside comes to this point he will likely say, "Well, you cannot *preach* to the church, as there is a difference between teaching and preaching." Well, if he does, just let him go ahead and argue it to his heart's content. Brother Watson, if he proves you cannot *preach* to the church, just stay there and teach. There is no reason to argue about that. If he proves anything wrong, he will prove only the wrong use of a word. So, brother Watson, just stay at West End and *teach*. Do not go away. Ketcherside, if you were actually to prove—which you cannot do—that it is wrong to *preach* to the brethren, (and you will probably get up tonight and preach to the brethren that it is sin to preach to the brethren) brother Watson could just call what he is doing teaching and go ahead about his business.

Now, here is the act of teaching. All of the teaching does not have to be done by the elders of the church. Now, can an evangelist, can a minister work with a congregation with elders and deacons? Do they have the right to call him and to use him? Is an evangelist at liberty to go to a church with elders and deacons and serve it? Can the elders use him to serve the church? Can the

elders of the church call an evangelist to serve them in the work of the Lord? All right, let us see. Here is the same question asked in the *Mission Messenger*, Vol. 12, No. 8, page 15, and the answer to it: "Certainly an evangelist can work with an officered congregation." Then what is the argument about? What is it all about? If Ketcherside can do that, what are we arguing about? "Certainly an evangelist can work with an officered congregation under Scriptural limitations." Brother Ketcherside, tell me the limitations. What are the limitations? Now, an evangelist can work *with* elders and can work *under* the elders. What are the limitations under the elders? I am not talking about something else now; I am talking about *under* the elders. What are the limitations under the elders? Ketcherside says, "Most any congregation may use an evangelist from time to time in conducting gospel meetings, development work or Bible studies, but they cannot Scripturally use him to such an extent that he becomes a permanent, integral part of the congregation's organization and function. No Scripture warrants him becoming a regular fixture in the congregation. So, if an evangelist is called to aid that church for a special work within his field of labor he is to be under complete supervision of the elders."

Now, Carl says, "I work under the authority of the elders wherever I go." That is not so, brother Ketcherside. That is what you said but I can prove it is not so. And if you call for the proof, I will produce it. Carl said, "I work under the elders wherever I go." I can show you places where you did not do it. Now, "Wherever I go. I did that in Ireland. I do it everywhere." Then, what are you fussing at brother Watson for? Why are you trying to run him out of town? If you can do it, he can do it, too. Now, what can an evangelist do in a congregation with elders? All right, he can *conduct gospel meetings*; he can carry on *development* work or *Bible* studies, under the elders. Here is a church with elders and they call an evangelist. How long can he stay? Now, you cannot get up here and say that a church with elders cannot *use* him, because you said they could. The time he stays is simply an expedient and how long these elders want to use brother Watson is purely their own business. That is all that is involved in this issue, brethren. There is not anything else to it. That is the whole thing. Exactly so. And any other restrictions would be purely "human and speculative" on the part of man.

Now look! (pointing to chart) "Well," you say, "You cannot

preach to the church." Paul did! Acts 20:7. Notice here, brother Ketcherside, see this. Paul did! Acts 20:7. Paul *preached* to the church—Acts 20:7. Now I want to give you *two examples of preaching* to the church. One for my brethren and one for his. Paul for mine, brother Ketcherside for his. Here is Paul for my brethren: "And upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until midnight" (Acts 20:7).

Here is Ketcherside preaching to the church, as an example to his brethren. Here is what he said in the *Mission Messenger*, Vol. 13, No. 7, page 5: "This was a full Lord's day." (This was Sunday; this was the Lord's day). "This was a full Lord's day. The first meeting was at 10:00 A. M. I taught for an hour and twenty minutes." (Brother Watson, do you preach an hour and twenty minutes? That is long enough for anybody). "I talked for an hour and twenty minutes in the second chapter of I Peter. The breaking of bread service was held from 11:30 to 1:00." Now, Paul preached when my brethren broke the bread. And brother Ketcherside was present when my brethren broke the bread and he taught for one hour and twenty minutes. No, he did not do any preaching; he just taught. You remember, now brother Watson, next Sunday do not preach, just *teach*. Be sure next Sunday, brethren, and do not do any preaching, just teach. You will get along all right with Ketcherside then. Now, Carl said, "I talked for an hour and twenty minutes. Again, I addressed the assembly." So you may *address the assembly*. But do not *preach*, just *address the assembly*. That is what I am doing tonight. I am not preaching. I am just *addressing the assembly*. Does not that sound silly? Carl *addressed* the assembly. "Gospel service at 6:00 P.M. I got started at that service and attention was so good that I continued for an hour and ten minutes. This was not enough, so the audience was recalled, and I again spoke for another hour." There you are, brethren. If I am not mistaken—will check that, and if I am mistaken in it I will make correction—I think he said that day he preached five hours and a half on Sunday to the church. Now that is better than I can do. I could not hold out that long.

But now look again at what we have. What is involved in this issue, brethren? Nothing in the world but a man, and a good man in many ways, a man with a lot of talent who could be used to preach the gospel of Jesus Christ, using his energies and time

fighting the church of the living God. Trying to drive men like brother Watson out of the pulpit. Trying to drive you out of the pulpit and yet he said, "I addressed the assembly." What is involved in the issue before us? Not a thing in the world but somebody making some laws that God did not make.

Now, what is the issue? The issue is not the development of talents. It will not do any good for Ketcherside to begin talking about stealing the liberties of the church. What liberties did these folks have here when he talked for that length of time? (laughter) What did the rest of them do while he was speaking? Talk about mutual edification! They neither believe it nor practice it, and I doubt if he will have the courage to affirm it. (To Ketcherside)—I hope you do. Will you try it?

Now, what is involved in this? Not a thing in the world, an argument over an *expedient*. Now he recognizes the realm of expediency. That he confidently affirms. He affirms it here (pointing to chart). "On matters not *legislated* by Christ we are left free to use our best *judgment* and to do what is most convenient and desirable." Brother Ketcherside, *where* did God legislate how long this man (pointing to Ketcherside's statement on chart) stays where there are elders? Now look, this says right here (on chart), I object to him "becoming a part of the congregation's organization." Brother Watson is not a part of the organization of the West End congregation. The organization is composed of only elders and deacons. Brother Watson is neither an elder nor deacon. He is not an officer in the church. Well, you say he is a "permanent fixture." He is not permanent. His relation to the West End church is exactly *like* mine, except that I know when my time is up and he does not (laughter). Now, how long can he stay? All right, you affirm that the elders of the church may call an evangelist to assist them and to aid them; so, will you give me chapter and verse for that?

Brother Ketcherside, I would like to read a little statement here, and maybe the elders of the Manchester Avenue church can help you to solve this. Here it is: "St. Louis, Missouri, 7121 Manchester Avenue; The two weeks Bible study in the Thessalonian epistle ended tonight. Studies were held each night for two hours. The average attendance for the first week, 107. For the last week, 126. We added three by immersion. A program for study is now being submitted to the church, which will include teacher training, personal work, problems in child training, beginner's Bible

study; all to be taught by Brother Ketcherside." (*Mission Messenger*, Vol. 8, No. 12, page 4. Now will you give me the chapter and verse where these elders could call you for two weeks to do that? Will you give me that passage! If you will, I will give you the one for how long brother Watson can stay at West End.

Now, what do we have in this debate, brethren? What is involved in the whole issue? It is a strange thing that one of the most talented men in the church, like brother Ketcherside, will come into a community and try to drive gospel preachers from the pulpits of the land and make laws where God did not make them. And he will stand right here tonight and say—I think he will—that he has a right to go where there is a church with elders and stay there and teach, and conduct Bible studies. This was done at Manchester Avenue. All to be taught by Ketcherside. Teacher training, personal work, problems in child training, beginner's Bible study—all to be taught by brother Ketcherside. Yet brother Watson cannot do it. He can do it for two weeks but he has to go when two weeks are up. Now, that is all that is involved in the issue. The very thing that has disturbed the brotherhood today is simply that somebody comes along who does not recognize that the *time* a man stays and works with a congregation is simply a matter of expediency. As to how long he stays is simply a matter of expediency. They say he can stay with a church to conduct gospel meetings, do development work, and conduct Bible studies, just so he is not regular. Well, brethren, get off and hold a meeting now and then, and you will not be regular. Take off one day, and come on back, so you will be irregular. None of us are regular. All of us are irregular.

Well, I have often thought about how so much excitement is carried on over a matter of this kind. There is so much writing and so much talking, and yet what is it about? It is over the *length* of time that a man may come into a congregation and serve it. Now, brethren, that is all there is to it. Now what do we have here? (Referring to chart) We have here that God *bound* teaching. That the elders of the church are to supervise the work. Here is a congregation, and Ketcherside says an evangelist may come here and serve in a congregation with elders and deacons. He can serve with them. He said, "I do it all the time. I do it everywhere I go." Well, brother Watson, what is he fussing at you about? He says you are not to do it, but, "I do it all the time—everywhere I go." Then, what are you quarreling about, brother Ketcherside? If that

PRAY—POSTURE EX.

GIVE—LAW
BASKET EX.

EAT BREAD—DRINK CUP—LAW—COM. SET. EX.

"AS TO THE KIND OR NUMBER OF CONTAINERS, THAT IS ANOTHER MATTER, AND ONE ON WHICH THE LORD HAS NOT LEGISLATED IN THE LEAST. THEREFORE, ALL RESTRICTIONS OR LEGISLATION ON THAT SUBJECT WOULD BE HUMAN AND SPECULATIVE."—MMM, Vol. 8, No. 9, P. 5.

SING—LAW—BOOK. EX. MUSIC INST. { VOCAL—Sing—Generic as Relates to Parts

TEACH—LAW—METHOD EX. TEACH { SOCRATIC—Mutual
Rhetorical—Sermon

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KETCHERSIDE PREACHED TO THE CHURCH—MMM.

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LAW



ACTS



EXPEDIENTS

WORSHIP
REVERENCE PAID
ACTS PERFORMED
RITES OBSERVED

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is what you do, then what is it all about? Nothing in the world except *human* legislation and regulations. Ketcherside is trying to bind a law on man that God did not make. The *length* of the time that you stay is a matter to be determined by the elders of the church. And you, Carl, can go and aid a church. "An evangelist," you say, "may be called to *aid* the church." What church? The church that has elders and deacons. And if need be I will get that right out of my brief case over there and show you where the elders and deacons are mentioned right with your work in the church. I did not write what is up there on my chart. If anybody doubts it, and if he denies it, I will bring it up here and read it to you. Carl says an evangelist may aid that church, that officered congregation. He may work under the complete supervision of the elders. That is the way brother Watson works. That is the only way he has ever worked at West End.

And now, why all this effort in fighting a man of God, a humble, sincere, gospel preacher, who is doing the very thing that Ketcherside says he can do, and that "I do it all the time." Now, do you ask why that we want to call your attention to these things? Simply because we love the truth. We want it to stand out. And I thank God for all of you fine gospel preachers who go out over the length and breadth of this earth preaching the gospel. When you go out here to work with the church, whether it is for *two weeks* or *six weeks* or *two years*, please recognize God's government. You work *with* and *under* the elders of the church. Serve under their complete direction. As to how long they keep you is entirely a matter of expediency. And any effort on the part of brother Ketcherside to regulate how long you stay is simply meddling in other men's matters. God did not set any specific time for man to stay. If brother Ketcherside believes that to be true, we ask him in the name of the Lord to tell us where God set the time. Brother Ketcherside, give us the chapter and verse by which the Manchester Avenue church called you for the two weeks work, and how that you were going to submit a program of work to be done, and the teaching to be done by you. Give us the chapter and verse for that. If you will, then I will read to you the chapter and verse that tells how long brother Watson is to stay with the elders of the church at West End. Now, that concludes my time and I will now turn the service to brother Ketcherside.

KETCHERSIDE'S FIRST NEGATIVE

Brother Watson, brother Wallace, brothers and sisters in Christ, and my friends:

I am happy to have the privilege of being with you tonight, and thankful that in the divine providence we have the opportunity of exploring with each other these avenues of investigation within the pages of Divine Writ, which I trust will help us come to a greater understanding of God's book, and draw our hearts closer together, as the brother who preceded me on the floor, has said. I feel very humbled by the position which I am called upon to occupy tonight, yet at the same time I feel deeply grateful that I may testify to such an audience concerning the very deep convictions which I hold upon these matters which today trouble the brotherhood of the churches of our Lord.

Just a little over a year ago it was my privilege to discuss with our brother Wallace near Paragould, Arkansas, the same questions which we shall be discussing before you here. During the time of that debate a telegram signed by the elders of the West End Church here in Saint Louis, was received and publicly read. It contained a challenge to repeat the discussion here in your city and mine. We are here tonight in answer to that challenge which was issued, to set forth, as I said before, our deep and sincere convictions, relative to an apostasy from the truth, a drifting from the paths of righteousness, which everywhere is becoming so prevalent in these days.

I am especially happy tonight for one thing which means a great deal to me personally, that in this audience is my entire family and the family of my wife. I want them to hear everything brother Wallace has to say. I want them to listen to the points that he makes, and to the subject matter which he offers. I am thankful that present tonight are the elders of the Manchester Avenue congregation, under whose discipline I work, the men who, with the congregation under their oversight, send me forth to declare the gospel of the Son of God. I am happy that they can be here and listen to the things I say, and correct me upon matters in which I may be in error.

I think, in view of the fact that a great many of you have come a great many miles to be present at this discussion, you have a right to know something about the motives which we have in mind in engaging in it, and the methods we shall pursue in the discussion

from night to night. I want you to know that I am on this platform with but one hope in my mind, and that is that I may come to know the truth; for my Lord said, "Ye shall know the truth and the truth shall make you free." I want the truth! I want the truth for myself and I want it for my family. My hope of eternal life depends upon my knowing the truth and declaring that truth to others. I would sacrifice anything for truth, and I have sacrificed much to come to the knowledge of the truth which I now possess. As I look into your faces tonight, I can testify that within my heart there is but one impelling and compelling desire and motive, and that is to know more of that truth which makes men free.

Now as to my methods. I am very deeply grieved that the brotherhood is divided over these issues, or over any issue, so far as that is concerned. I shall approach the matter in all seriousness, realizing that I must give account in the last day for every word that I speak from this platform. All of you people are my brethren. Irrespective of the position you take upon this subject, I want you to know that you are my brethren. The same God is the father of us all, and Jerusalem which is from above is the mother of us all. And I regret that we are divided. I regret it to such an extent that I shall refuse to stand upon this platform upon any occasion, and indulge in those things which will appeal to laughter. This is a thing which ought to make angels weep, instead of making men laugh. And as I investigate this matter with you I shall do so seriously and earnestly, knowing that my Lord shall hold me accountable for every idle word that I may speak. I would like to say, that as we proceed in the discussion, to guarantee that there shall be no unnecessary friction arise, I shall refrain from addressing my brother while he is on the floor. During the time he is speaking I shall remain silent. It makes but little difference to me what he may say, or ask, or do, I shall merely await until my time comes, and then I shall go before the audience and shall expect to set forth for you my honest convictions.

Our good brother has tonight implied to you that our question does not concern the development of the membership of the congregation; that it is not a question of the liberty of the members or of their opportunities to edify the church. He says it is not a matter of brother Watson occupying the position of an officer in the church, nor of taking over the work of the elders, nor of assuming prerogatives that do not belong to an evangelist.

He has placed the whole question in the realm and category

of expediency. We shall meet him upon that basis. It is my task, while in the negative, to meet him in his arguments wherever I find them and whenever I differ with them. If I agree with them I shall be very frank to say so. Candor demands that I admit it. If I disagree with him, I shall tell you wherein I disagree with him, and the reason for disagreeing. And in some instances, I shall allow brother Wallace to tell why and where he disagrees with himself on these matters.

In the first place, before I take up this discussion, I want you to know that I stand with men whom I esteem to be faithful men of the past on these issues. Too, there are many faithful men of the present who occupy the position that I occupy with reference to the question before us tonight.

David Lipscomb, in the Gospel Advocate, 1873, pages 481-485 made this statement: "After a church is planted, the idea of retaining a man to preach constantly for that congregation is foreign to the whole scope of Biblical teaching." Would you say that David Lipscomb wanted to jerk faithful preaching brethren out of the pulpit? Was he trying to drive such men from the pulpit when he said that such a practice as this was foreign to the whole scope of Biblical teaching?

James A. Harding, in the Gospel Advocate, May 20, 1885, said: "The minister is not a necessity. He is a fungus growth upon the church, the body of Christians; dwarfing its growth, preventing the development of its members, and until the church gets rid of him it will never prosper as it should. In the Bible we can find all the necessities." Apparently brother Harding did not find the minister as a necessity.

James A. Allen, in Apostolic Times, February 1953, said: "Not only did Lipscomb and Harding teach that it is sinful for a man to become the minister of a church, but they just as unequivocally taught that any church that hires a minister has gone digressive." I have here on this platform tonight the bulletins of the congregation for which brother Sterl Watson is the minister. And I can prove from these bulletins, beyond any shadow of doubt, that he has been hired exactly as James A. Allen said, and remember that Lipscomb and Harding taught that any church that thus hires a minister has gone digressive. According to that, according to David Lipscomb and J. A. Harding, the congregation which hired brother Watson has gone digressive. Yes, according to these men you brethren are digressesives!

Now, you condemn the Christian Church. Brother Wallace condemns them. He condemns them for their practices. I expect to show you, before I get through tonight, that I can take exactly the same argument which he makes and brother Wallace will condemn himself in the same fashion.

My beloved brethren, we must face the issue. You have something that is not in the New Testament. We are not fighting the teaching of the word of God. We are fighting a system. I want you to know that the question which confronts us is not whether it is wrong to teach the word of God to the church, but if it is right, as this proposition states, to hire a preacher to come in and do that work in the congregation, as you prosecute the system in the congregation of which you are members.

I am not through yet. I wish to call your attention to this statement: "We wish to very sincerely and very humbly submit that the churches of Christ are facing a great crisis. We also kindly call attention to the fact that a decision must be made. Many of the best and wisest men in the church have long warned that we are drifting. No intelligent man can deny today that the fact is we have already drifted. The momentous question is, are there enough faithful and courageous men and women in the church today to stem the tide and roll it back the other way? Brother Harding said that the pastor system is one of the most radical departures from the apostolic order and one of the greatest hindrances to the success of the gospel." So writes James A. Allen!

David Lipscomb, in *Gospel Advocate*, Volume 15, page 844, declares: "The great fountain evil on the subject is the over-anxiety of churches for preaching, meaning by that sermonizing. The demand for eloquent or fascinating and sensational preaching as the condition of the church meeting, and as a means of worship and edification, absolutely deprives the church or any number of its members of all opportunity for developing and training talents within themselves. In our fully equipped churches there is absolutely no opportunity for young or old unofficial members actively or openly to participate in the worship."

Now, I am not talking about private teaching. When my brother is debating those who believe in the one class position, or in no classes, he says that the teaching done in the classes is private teaching. Private teaching! I am not talking about private teaching, but about the teaching that is done when the whole church comes together in a worship capacity. And I tell you, my friends, that I

know, and he knows, that under those circumstances, it is the hireling who does the teaching. The liberty is not granted the rest of the brethren. Don't get up and talk about Sunday school teachers teaching in private. Get up and tell these brethren, whether the man who is the hired minister, is the one who is hired to sermonize when the church comes together for worship. Meet this issue!

David Lipscomb says again: "The anxiety of the churches for able preachers, the manner in which they deprive their members of all opportunity to develop this desire and talent for teaching makes it necessary to provide some outside extraordinary means for making able finished preachers before they are permitted to offend the fastidious tastes or shock the sensitive nerves of the refined and delicate in the church or the world. Hence, the Bible colleges and theological schools."

That was before David Lipscomb started a school of his own. I stand with some pretty good men on this issue, do I not? I want you to listen to some more for I am not through yet. People have said that this is a Ketcherside hobby, that I stand alone, and that this is something invented in these latter days.

Listen to David Lipscomb again: "A church that has to send to others for help to conduct its service in worship or work is not a self-supporting or self-edifying church. This is true, no matter how great the number, the talent or wealth of the congregation. . . . We have scarcely a male member who will not lead in the worship if desired. Such a band of earnest working Christians is much more effective for converting the world than a rich church of a thousand wealthy, fashionable members supporting one of the most learned and eloquent preachers in the land to study, preach, pray, exhort and admonish for them while they live at ease and support him."

J. D. Armstrong, once president of Harding College, said: "I do not believe it would be possible to write a history of our present day churches, the strongest ones in the country, and not reckon with the minister of the church. I mean there would be no history that did not encircle him. His leadership in that church would be an essential part of that history. He could not be passed over in silence. It would not be a faithful history if he were not made prominent. But in the history of the New Testament churches no such minister was to be reckoned with." We have to reckon with one tonight, that is why this debate is being held!

Brother Armstrong continues: "In every case where a preacher is mentioned at all in connection with the work of a church, that I

preacher had his plans to move on, and that church had no plans to secure another to fill his place or to take up his work. But with us, in the very strongest churches, if the minister begins to plan to change places that church begins to look around for another minister. They cannot survive without 'our minister'. If he resigns and vacates before the church finds one to take his place, a number of preachers are invited one at a time, to preach for that ministerless church, that the church may sample and make a selection. Imagine, if you can, this chapter in the history of the New Testament church. It is useless, brethren, to oppose the pastor system, when we are fast developing it, yea, when we have largely embraced it already." That was said by the president of Harding College. That was not W. Carl Ketcherside talking. Do you want some more? I have it!

My brother accuses me of taking faithful gospel preachers out of the pulpit. He claims that the issue before us is my desire to do that. He declares that brother Ketcherside dares to get up and oppose faithful gospel preachers and seeks to drive them out of the pulpit. If my stand does that, then I stand with some pretty good men, who were able drivers in their day, before you brethren left the truth.

E. C. Fuqua, says in *The Vindicator*: "The idea that each church needs a preacher in its pulpit continuously is a wrong idea. There's not an example in the New Testament where an inspired man stood in one pulpit from Sunday to Sunday, and preached to the same people, on much the same subject. Preachers went about preaching to the unsaved. The elders stayed at home and saw that the congregation was developed in the gospel work. Though Paul and Timothy were stationed some time at a congregation, there is no evidence that either of them preached regularly for that congregation. I believe such a practice is unscriptural." That is from E. C. Fuqua. I have plenty more. That isn't the half of it. You men have forsaken the teaching of these men who stood solidly against the pastor system. You have embraced that system. You stand exactly where the Christian Church stood when you condemned their pastor system a few years ago.

I want my brother to tell us what is the difference in essence, what is the difference in principle, between the work that is done by brother Watson and that done in the average Christian Church by their pastor? I go up here on Hamilton Avenue, I look at the Christian Church, and I see a man's name out there—"Minister."

Then I go by the church where brother Watson preaches, and I see a man's name—jut one man's name—"Minister." What is the difference?

Brother Watson may say, "Well, brother Ketcherside, that's not true. That is not the way it is!" If he denies it is on the bulletin board, I'll take his bulletins. We'll just leave the board off and take the bulletins. I have them here, don't think that I have not. Brethren, we are opposing a system. I'm not opposing brother Watson as a man. I oppose this system wherever I chance to be. It just happens that brother Watson is the man involved in this case, but I do not oppose him as a man. I am opposing a system which is not in the New Testament Scriptures.

Let us now look at our brother's chart for a few minutes. I want you to glance down along this chart with me! (See Chart Page 22.)

This isn't the only chart brother Wallace has. He has not even begun to put up the pretty ones yet. You wait until he puts up that one with the big hen, the little chickens and the rotten egg! You wait (I'm perfectly serious) for he has them, and you look in the debate book if you do not believe it. Just wait until brother Wallace hangs up that chart of me with the little apron on, all decorated with shamrocks. Wait until he puts them up. Put them up, brother Wallace. I want these brethren to see them. The brethren here have not seen your charts in color. All they saw were the black reproductions in the book. I want you to put them all up. I want you to put up the one you had down in Paragould which the boys forgot to bring. Put them all up. I want the brethren in Saint Louis to see the best you have, and listen to the best you can put out. I want them to see your pictures, caricatures and cartoons. I want you to put up everything.

Hang your charts around the wall there. Make a real display of them! Have a cartoon display. Just let the folks go around and examine them one by one. Yes, put them all up. This isn't all of the charts you are going to see. Brother Wallace has some beautiful work, some real cartoons. But now let us notice the one before you. We will just wait for the others, and we will handle them in due time.

Observe what is on this chart. Brother Wallace says that worship consists of "reverence paid, acts performed and rites observed." If that be true, then in one act, they have somebody hired to do their worshipping for them. If this statement is true that worship consists of acts performed, then they have someone hired to worship

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GIVE — LAW
BASKET EX.

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for them over in that congregation. Yes sir, they have somebody hired to worship God for the church!

Let us notice his "acts of worship." Pray, give, eat bread, drink the cup, sing, and teach. Brother Wallace, reasons that on the basis of expediency it is alright to hire someone to do that teaching. Now listen! The Book I read says in Colossians 3:16, that we are to "Teach and admonish one another in psalms, hymns and spiritual songs." The same Book says in Romans 15:14 that "ye are able also to admonish one another." The apostle Paul tells us in the Hebrew letter that we are to "exhort one another." Now I want to ask you this: Since the Book says to "teach and admonish one another in singing" and it also says to "exhort one another," if you can hire one man to do this teaching and admonishing down here, why can you not just hire one man to do all of your singing for you? Why can't you do it? I want to repeat that, Brother Wallace says these are acts of worship, all are acts of worship! I ask him this question: If these are acts of worship, and under the law of expediency you can hire one man to do this exhorting and admonishing, since the Book says to do that to one another, then why can you not hire one man to sing a solo, and thus take care of the command to sing?

Why can you not do it? Why will your same law not permit that? My friends, the inspired record tells you to do exactly the same thing. It says you are to "teach and admonish one another" in singing. It says that "you are able also to admonish one another" and says to "exhort one another" in teaching. If you can hire a man to do that for you, why can't you hire a man to do the other? Are you going to begin to recommend solos in your churches, and take the rights and privileges of worship away from the brethren and put them in the hands of a soloist? Your logic will make you do that! It will drive you to it. Is that an expedient? I'll let brother Wallace tell you whether it is an expedient, or not.

You know when brother Wallace is talking to me and about me, it is a different proposition than when he is talking to the Christian Church. When brother Wallace is talking to the Christian Church and about the Christian Church he is on the other side of the fence. He is on the scriptural side of it. That makes a difference! Since he puts his whole contention in the realm of expediency, I want you to listen to brother Wallace talk about expediency before a Christian Church. Mind you, brother Wallace is going to have to admit that hiring a preacher is an expedient. He is going to have to acknowl-

edge that, for he bases his whole argument on that, and he risks his cause upon the matter of expediency. That is his argument. Alright then, what does it take to constitute an expedient?

In Oklahoma City, before the Christian Church, brother Wallace said, "For a thing to be expedient, it must first be lawful." Now, I call upon him to show the law that demonstrates it is right to hire a man to do this teaching and admonishing. Where is the law for it? I am not asking for the law for teaching. I am asking for the law for hiring a man to do it as they do it in this congregation. Where is the law for *that*? Where is the law for it? Can brother Wallace find it in command, precept or example? If so, let him find it.

That is not all. Brother Wallace said in the second place that to be an expedient "it must edify." I deny this system edifies the church. I stand exactly with David Lipscomb and with J. A. Harding. Instead of edifying the church, this system keeps the church from edifying itself. It weakens it, and puts it in such a position that it cannot stand alone, and has to hire someone to come in from a distance when its present minister leaves.

Brother Wallace says, last of all, for an expediency, "It must not cause division." Brother Wallace says if it causes division in the body, it is not an expedient. Yet he gets up here and affirms that this thing has caused division! Do not let him come before you and say, "O no, it didn't cause the division. It was your opposition to it that caused the division!" If he does that, he will be on the Christian Church side. That is the way they argue about instrumental music. "O no, it was not the instrument that caused the division, it was your opposition to it that caused the division." Now, get on the Christian Church side and argue that side, brother Wallace.

I am not through yet. I will read a little more from brother Wallace as he spoke to the Christian Church. He says, "Instrumental music does not qualify on a single score. It is not lawful. To be lawful, the law must require it." But neither does the law anywhere require a congregation to hire a man to do this work. That is the system we are dealing with, and the law nowhere requires it. Brother Wallace admits that.

He says of instrumental music, "It does not edify, and last of all, to be expedient, it must not cause division. Instrumental music has and does cause division. Therefore, it is not an expedient." Now you have his position. Anything that causes division is not an

expedient. Well, if there is no division over this issue, what are we debating about? And if it has caused division, brother Wallace says it cannot be an expediency. There goes that chart. Brother Wallace gave that one up!

Ah, but you may say, "Brother Ketcherside hold on a minute. Hold up a moment. You cannot get rid of it that easily. You cannot just wipe it off that way. After all, you must remember that this was the practice of the churches all through the years, yes, even through the centuries. This has always been the practice of the church, until you came along and aroused opposition to it." I deny that. It is not true!

I hold in my hand a bulletin from George Pepperdine College, and I am going to read a statement that it contains. By the way this was at a time when the college was conducting a lectureship on "The Church and Sound Doctrine." This "home adjunct" was conducting a lectureship on the church and sound doctrine. During that lectureship, the "home adjunct" put someone forward to say: "More than a generation ago a congregation in north Texas had some sort of a vision. It wanted to do something. It heard of a young preacher in a little Tennessee county seat town who was doing things. The church and the preacher got together. Forty three years ago this month the preacher began a ministry at that place which lasted for twelve years. Do you think that commonplace? In January 1906 there was not another preacher in all the churches of Christ south of the Mason-Dixon line who was devoting his entire time to the work of one church. In the north there were two or three such. I speak of north and south, because at that time, nowhere else counted much in churches of Christ."

Do not tell me this system was always among us. Brethren, this practice is less than fifty years old. Now remember, the man who injects a practice is the man who creates the division. He is the man who drives the wedge. That's what brother Wallace told the Christian Church folks, and I have it right here. When the Christian Church people jumped up and tried to accuse brother Wallace of causing division, brother Wallace fixed them alright. He showed them that the practice of the churches was not to use instrumental music, and the man who put the instrument in was the man who caused the division. Then, he declared that anything which causes division is not an expediency. So, brethren, this system you have cannot be an expediency, according to brother Wallace's own testimony.

I want to notice another thing or two, that he has to say with regard to the proposition. Brother Wallace claims he is going to find two occasions when brethren preached to the church. I presume he means by that to preach *the gospel* to the church. He goes to Acts 20:7, and I presume he wants to use that as a good illustration of what he calls preaching to the church. I do not know to what extent brother Wallace cares to enter into an investigation of the distinctive difference between teaching and preaching, and the allied subject-matter related to it. I am not certain how far he wishes to go in his investigation of that subject. But I have here a statement made by Moses E. Lard, in his "Commentary On Romans" which I would like to read. Of course, he was not dealing with Acts 20:7, but with a kindred topic. This is what he says: "The teaching here mentioned, I doubt not, consisted strictly in instructing the church. It did not include preaching the gospel to those without. This was the work more particularly of the prophet. The *didaskalia* was for members of the church, and had for its object their complete enlightenment in duty. It bore the same relation to those within the church, that preaching did to those without. The design of preaching was to bring men in; the design of teaching, to perfect them when in. Teaching was the work chiefly of the overseers of the congregation."

Now, brother Wallace knows, and he realizes the fact, that in Acts 20:7, the word that is translated "preach" in the Authorized Version, the King James Version so-called, is not the word for the proclamation of the gospel of the Son of God. He knows that is the case. He realizes that this word is nowhere else translated "preach" in that same version. He knows it is translated "reason" and "disputed with" but he knows it is not the term that is translated "preaching the gospel." He realizes that! Now our brother has already agreed that the work of the evangelist is the work of proclamation. But the word in Acts 20:7 is not the word for proclaim in any way, shape or form, so it does not refer to the work of proclamation. It is the word for "reason with" and if brother Wallace intends to pursue Acts 20:7 further, I propose to introduce some interesting information from some of his own brethren unto whom he might well take heed.

Folks, listen! This is not just a matter of hobbyism. I want you to look at the statement which he has down here on his chart. Brother Wallace puts up his chart, and then says "Ketcherside said he preached to the church." Where did I say that? Where

does the chart show that? I admit that in Scotland I took up the time in explanation of Peter, but that was one of the epistles written to brethren. True, that is the case. But Wallace put the word "preach" there. He wanted to find a place where I said that I had done that. He searched the Mission Messengers through, from one end to the other, and he couldn't find it, so he came up with this. That is the best he could do, because he just couldn't find what he wanted. But he kept quoting it as if I said that I preached to the church. His very quotation shows that I said I addressed them. You can address people without preaching to them. I address my wife occasionally on some topic, but I do not necessarily preach to her. You do not have to preach everytime you address a person. Of course not! Brother Wallace knows that is true. He addresses a lot of people when he is not preaching to them!

Now, when brother Wallace gets back up here, I want him to answer one question. He has introduced the subject of teaching and preaching, and I want him to tell us whether he joined the faculty of the college down in Florida to teach or preach. I want to know if he joined this human organization to teach or preach. I want him to tell me that! Now just let us know, when you joined this human organization, Florida Christian College, did you do it to teach, or to preach, brother Wallace? Whatever he is doing, he is doing it as a member of that institution. He is doing it as a member of that organization. Is he down there teaching or preaching? Bro. Cope can correct him if he gets it wrong! What is he down there for, anyway? If brother Wallace says he went down there *to teach*, then I'll have another interesting question for him. If he says he is down there *preaching* through that organization, then I'll read him a little more of what he said to the Christian Church about other institutions to preach the word. Just take either side of it now, brother Wallace. Tell the folks what you are doing down there. For what did that institution hire you, to preach or teach? Tell these brethren! Tell them when you get up what you are doing through that organization. I want to know. And then we'll develop this subject of teach and preach. We'll find out what brother Wallace is doing, and when he takes either position on the matter, things will begin to get interesting.

I notice that my time is about up! How much time? One minute. In this closing minute of my first speech, let me say to you again, that I hold nothing personal against any of these

brethren, or against any of you. I love the soul of every man, but brethren, the church of the Lord Jesus Christ is drifting from its moorings. I want to plead with all of you to think seriously and earnestly about this matter, and let us all return to apostolic practice. Let us cast out every system, regardless of how dear it may be to our hearts, for which there is no scriptural precedent. Let us go back to Jerusalem, all the way back. God help us to go all the way back to Jerusalem once more. Thank you!

WALLACE'S SECOND AFFIRMATIVE

I want to congratulate brother Ketcherside on that speech that he made. I have debated with him before and I have heard him in debate with another. That is the best I have ever heard him do. I think that you brethren ought to be proud of him. I do not know of anybody that could do any better than he did. You ought to be proud of the effort that he made, because certainly if any cause ever needed real support, his does.

Now, I want to call your attention to some things that he said, and the last question that he asked me was this: "Are you preaching or teaching in Florida Christian College?" Brother Ketcherside, we are debating the college question on Thursday and Friday nights and I do not propose to go into it now. If you will save that question till then, we will answer it. But not tonight. Now do you see how confused he is? He does not even know what the subject is (laughter). He thinks it is the college question. But that is pretty good for him.

He made a plea about all wanting to know the truth; I do too. I want truth, certainly I do; if he wants it bad enough, and if he will just listen, I will point it out to him.

Now, he says, "I stand with men." Well, I stand with God. Ketcherside said, "I stand with men;" I stand with God. Brother Ketcherside, as I sat there and listened to you say, "Oh, now I stand with Armstrong, Lipscomb, Harding, and Allen, and all these people," I thought, "Will you remember that when we get on the college question?" Now they are your witnesses, brother Ketcherside. He says, "I am going to stand with men." That is what is the matter. You people are following brother Ketcherside and standing with men. You better stand with Paul; quit following men. I am not following any men. And you just remember when we get to the college question, he will wish that he had never said anything in the world about Lipscomb, Armstrong, Harding, and all the rest of these fellows.

Well, he wanted to know the difference between what brother Watson was doing over here, and what a digressive preacher is doing in a church. I do not know just what the digressive preachers are doing in their churches. Some of them might work *under* the elders where they are. I do not know but I will tell you this. I do not think brother Ketcherside has any first-hand information at all about the West End church. Now, I know what brother Watson

is doing and that is what we are talking about. I will debate the digressives if you will get them signed up. I will take them on, and if they are not staying in harmony with the Lord's organization, then I will oppose it, just like I oppose what you are doing. Now, what we are talking about is the West End church, not a digressive church.

Then he got off the question saying that with Watson at West End there was no opportunity to develop the members. Why, that is the very reason Watson is over at West End—to develop members and to aid them. That is the work of an evangelist and you yourself said that such could be done. You said he could be there for *development work under the elders* of the church. There is what you said, brother Ketcherside, right there on the chart. You could not see that, could you? I ask you to notice that, and bless your dear heart, you could not see it. He just did not know that was up there, and he said, why brother Watson is at West End destroying the development work of the church; then he said that the elders of the church may call a man to do it, and to assist and to aid. He could not see that on the chart, brethren. You can see it, and bless your heart, you will not forget it. He can not erase it.

Now, then he got off on private and public teaching. Brother Ketcherside, you tried to affirm for me down at Paragould on my position of the Sunday school question. You better let that alone. You do not know what I believe, and if you want to debate that, I will take you on, or any other of the anti-Sunday school fellows that you want to get. Of course, you are not anti-Sunday school, but I do not take a position like you are trying to palm off on me.

He goes off and talks about a hireling. Brethren, just think about it. He got up here and made a "tear-jerking" plea, and said every last one of you is a hireling. Why are you a hireling? Because you are hired. And yet I read to you where the Manchester Avenue church with their elders hired Ketcherside, kept him for two weeks, so he is a hireling too. I regret, brethren, that he talked about you like that. I love you. You are not hirelings. You are serving because you love the Lord Jesus Christ. And I regret that brother Ketcherside stood here and said such an unkind and uncomplimentary thing about such a fine group of preachers.

Now then, he said, "Well, I want to talk about his chart." But he goes off on charts I used at Paragould, Arkansas. He said, "Bring your Paragould charts and put them up." Brother Ketcher-

PRAY—POSTURE EX.

GIVE—LAW—BASKET EX.

EAT BREAD—DRINK CUP—LAW—COM. SET. EX.

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SING—LAW—BOOK. EX.

MUSIC—INST.

{ VOCAL—Sing—Generic as Related to Parts

TEACH—LAW—METHOD EX. TEACH { SOCRATIC—Mutual

RHETORICAL—Sermon

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PAUL PREACHED TO THE CHURCH—Act 20:7.

KETCHERSIDE PREACHED TO THE CHURCH—MMM.

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LAW



ACTS



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WORSHIP
REVERENCE PAID
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side, do you mind if I order my part of this discussion like I want to? (Laughter). Do you mind if I do that? Is it alright with you if I arrange my affirmative like I want to? Now, all those Paragould charts are in the *Wallace-Ketcherside Debate* book. If any of you want the book you can get it from brother Hobbs or brother Ketcherside over here. If I had been ashamed of the charts I never would have put them in the book. However, if any of you are really curious, I will hang them up so you may see them. But, if I want to order my affirmative, will that be alright with you?

Now another thing, brother Ketcherside, you said, "I want him to bring the chart that he forgot and left in his room at Paragould." I read a statement like that in the *Missouri Mission Messenger*. As I laid it down, I thought, Why would a man slander anybody like that? Brother Ketcherside, I put up every chart I made and your statement is downright slander. I ask you here and now to make an apology to these people, and to publish an apology in the *Missouri Mission Messenger* for such a slanderous report. At Paragould I put every chart up that I had. I left no chart in my room. Your statement is a downright misrepresentation of facts. I want you to correct it. You ought to do it tonight. You should not only apologize here, but apologize in your *Missouri Mission Messenger* for such a slander. I did not even try to reply to the statement in the paper. I thought maybe after while he would try to find out the truth about it, but he just keeps repeating it. Now I am asking you to apologize for it.

Now he says, "Well, you hire a man to worship. If you have somebody teaching, he is doing the worshipping for you." Brother Ketcherside, did you know that *teaching consists* in more than just *proclamation*? Do not make a statement like that. And then he asks, "What are the rest of you doing?" I went to church at Manchester Avenue church Sunday morning. I slipped in, sat down, and low and behold, I caught them preaching. There was a fellow up preaching. He used *all* the time. By their own count there were 156 people present. One man brought the lesson. What did the rest of them bring? They brought a dollar. That is what they brought. One man edified the church. What did the rest of them bring? Did they all bring something to edify the church? No. What did they bring? They brought a dollar. Not quite a dollar; collection was \$118.00. (Laughter). Not quite a dollar apiece. Now you get that straightened out down there before you start working on the West End church.

All right, then he talked about Colossians 3:16. Well, that is in the song service. At Manchester Avenue you did have *mutual* edification in the songs. You had it, all right, in the songs. Everybody edified one another. You had it in the prayers. You did not have it in the teaching. There was no *mutual* edification in the teaching. There was one man that occupied the entire time. A brother Owens, I believe. I admit there was not much edification. He read his sermon out of a paper. I saw it. He had it cut out and pasted on sheets of paper. I went around after service and asked him, "Would you mind telling me who wrote those articles you read?" And he would not tell me. I just imagine brother Ketcherside wrote them (laughter). I do not know. But it was not mutual edification.

Now, he said, "If you can hire someone to do your teaching, why could not you hire someone to do your singing?" Can you hire a song leader? If so, could not you hire somebody to lead in development and teaching? Teaching does not consist in making speeches. I have heard a lot of speaking where there was not any teaching. Teaching consists in more than that. Are you ready to affirm that people do not have to learn to be taught? Now if you can not figure that out, I will help you some more, brother Ketcherside. Just bring it up again.

Now he said, "Oh here is a chart on expediency." (See Chart Page 34.) I reply, that fixed him too. And he stood there and tried to make an appeal to prejudice and said, "Well, brother Wallace, you said in regard to the Christian Church, 'Here is the thing that is lawful and the thing that is expedient.'" That is right. A thing to be expedient must first be lawful. There is the law (pointing to the chart). Now an expedient comes *under* the law. I found a law for teaching. Now you can not teach unless you are located. I would like to hear you teach when you are not located (laughter). You remember, I said, brother Ketcherside, give me chapter and verse for the church at Manchester Avenue calling you to serve it. He said, "No, brother Wallace, I will ask you a question." All right, brother Ketcherside, you say you can go work with Manchester Avenue. Now why did not you answer my question? You would not answer it down at Paragould, would you?

All right, it is lawful to teach. What is brother Watson doing? He is teaching. That is the law. What is he doing? He is teaching. That is the law. Carl, will you deny it is the law? If you do, I will

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read it to you out of the *Missouri Mission Messenger*. Here it is. Right here. "If evangelists are to teach non-members only, why did Paul's instructions to Timothy pertain almost entirely to things outside the first principles?" Now you remember that big speech you heard about *preaching* to the world and *preaching* to the church—an evangelist to preach to the world? Now here is the question: "If the evangelist is to teach non-members only"—is that what you teach?—"Why did Paul's instructions to Timothy pertain almost entirely to things outside the first principles?" Answer: "I know of no one who has taught that evangelists are to teach non-members only." I know a whole bunch of them. I know a whole raft of them. "Evangelists, like the apostles, were to first make believers by preaching the word. Then they have the definite obligation to teach them to observe all things commanded. Matt. 28:19; II Tim. 2:2; Titus 1:5." There is your answer. That is in the *Missouri Mission Messenger*. You have written too much to debate, brother Ketcherside. There is the law under which Watson works at West End.

Brother Watson is following the *law*. There is the law, as stated in the Bible and confirmed by the "Sage of St. Louis." So Watson's work comes up to and meets the first requirement I suggested to the Christian Church.

Now then, does it edify? Well, I will leave that up to the brethren, whether his preaching edifies or not. If it does not, I think it is not expedient. If you brethren are doing any preaching, that is not edifying, you ought to sit down.

Now does Watson's work cause division? It has not caused any division over at West End. And if you would let him alone, there would be no division. You are the one who is causing the division. Watson is carrying out the law, and you are bothering him. Let him alone. If the elders at West End want to use him, that is not any of your affair. What right does Ketcherside have to go over there and put into the affairs of elders of the church and say, "It is not right for you to keep brother Watson at West End"? That is what is causing the division. That is what is causing the trouble all over the country. Ketcherside is meddling in other men's matters.

Now he said, "I am going to notice Acts 20:7." Well, if you remember, he made an argument that runs something like this: When Paul preached to the church, he did not really preach. He said preach there meant a sort of mutual edification.

Is that right, brother Ketcherside? I know you will not answer, but will you nod? I do not want to misrepresent you. Was that mutual edification they had there? Like you affirmed down at Paragould? Would you nod? Is that what you mean? Huh? No? (Laughter).

Now that is what you said down at Paragould. If you deny it, I will read it out of the Paragould debate book. All right now, he says, "Acts 20:7 is mutual edification." That is not so! And he talks about the Greek word from which "preach" is translated. That word has no reference, whatsoever, to what they might call their mutual edification program. Notice the word "dialegomi" as defined sometimes certainly means an exchange of thought or discussion. But I would like to know how you would *edify* an *apostle*? What could you contribute to his edification?

Boys, take down this chart here and leave the other one up. Take down number one and then when I get ready for it, put it back up.

Now I want you to get a look at this word "dialegomi" which they argue means mutual edification. In Acts 20:7 we find Paul and the disciples. Here is the word "dialegomi", translated "discoursed." It is translated "preached" in the King James Version. I heard a brother, as he waited on the Lord's table down here at Manchester Avenue Sunday morning, say that when they met Paul preached to them. "Preach" is the word he used.

Now does that mean mutual edification? I think not. Because the same word is used to tell what Paul and the infidels did (Acts 17:2; 18:4,19). Here is Paul *reasoning* (dialegomi) with infidel Jews. Was that mutual edification between Paul and the infidel Jews? Here is the same word (Acts 17:16-17). Here are Paul and the atheistic philosophers. Was that mutual edification between Paul and the atheists? Here is the same word used to describe what Paul did when he stood before the old adulterous Felix and Drusilla (Acts 24:5). Was that mutual edification between Paul and that old adulterous Felix and Drusilla? Was that mutual edification? The same word is used—mark you, the same word. Now here is the same word in Jude 9, describing what took place between the angel and the devil. Was that mutual edification, brother Ketcherside? Now that shows you how he missed the boat. Paul *reasoned* with them. He *preached* to them, and continued his *speech* or his efforts until midnight—prolonged his speech. He *addressed* it to the church. He stood up and proclaimed here, just like he

DIALEGOMI (PREACHED, DISCOURSED) DOES THIS WORD MEAN MUTUAL EDIFICATION?

PAUL AND DISCIPLES, Acts 20:7

PAUL AND INFIDEL JEWS, Acts 17:2; 18:4, 19.

PAUL AND ATHEISTIC PHILOSOPHERS, Acts 17:16-17.

PAUL AND ADULTEROUS FELIX AND DRUSILLA, Acts 24:25.

ANGEL AND THE DEVIL, Jude 9

GAL 1:2—"UNTO ALL THE CHURCHES OF GALATIA."

GAL 1:8—"PREACH UNTO YOU ANY GOSPEL OTHER THAN THAT WHICH WE

PREACHED UNTO YOU, LET HIM BE ANATHEMA."

PAUL PRONOUNCED A CURSE ON ANY ONE WHO WOULD PREACH ANY OTHER GOSPEL.

KETCHERSIDE CURSES ANY ONE WOULD PREACH THE SAME GOSPEL.

GOSPEL CONTAINS GOD'S RIGHTEOUSNESS . . . [2 Peter 1:1-4] Rom 1:16, 17.

"RIGHTEOUSNESS OF GOD" REVEALED IN THE GOSPEL CONTAINS ALL THAT PERTAINS

TO LIFE. 2 Peter 1:1-4.

"THE PASTOR SYSTEM AND THE MEETING SYSTEM STAND OR FALL TOGETHER"

LEROY GARRETT, B. T. Vol. No. 12, P. 157.

"GIFTS" { APOSTLE
NOT { PROPHETS
OFFICE { EVANGELIST
PASTORS
TEACHERS

WHY { FOR the perfecting of the saints,
UNTO the work of ministering,
UNTO the building up of the body of Christ

HOW LONG { "Till—the unity of the faith"

Eph. 4:8

THE APOSTLE WAS AN OFFICER (OVERSEER)—Acts 1:20.

THE ELDER WAS AN OFFICER (OVERSEER)—1 Tim. 3:1.

IF THE EVANGELIST WAS AN OFFICER, PLACE PASSAGE HERE.....

preached to old Felix and Drusilla, as he reasoned of righteousness, of self-control and the judgment to come. Exactly the same word. All right, now if he comes back to that, well and good, and I hope perhaps he will see fit to do so.

Now that covered everything that he said. Now was not that a hard job? Just think about it. That is the best you have. Are not you brethren proud of him? The first thing he said when he got up here was, "I go by men." I am not brother Ketcherside. "I go by men," he says. You had better start going by the Book, if you want to go to heaven.

All right, boys, hang up my chart again, please. And, maybe some of those other charts I will have use for if he decides to bring up what is on them. If he does not, I will bring them up when I get ready to, if he will let me order my part of the debate like I want to. Now he may not. I may have to stop it and fix it to suit him. But if I do, why then he will get along somehow.

Now then (thank you) I want to call to your attention in the remaining moments that I have to the *issue* before us. Brethren, what is this all about? Here are many neighbors and friends who have gathered tonight. And you ask, "What is all this big discussion among members of the church of Christ? Are you not members of the same institution? Is not there a deep feeling between you? What is it all about?" Well, here is what it is all about. God gave certain *acts* to be performed in worship. Now there is a law and there are expedients. On the question of expedients Carl made an appeal to prejudice. "Oh," he said, "brother Wallace is using a digressive argument." No, I learned that from you, brother Ketcherside. I did not get that from the digressives; I got it from the *Mission Messenger*. Did you ever read that paper? Here it is (pointing to chart). "On matters not legislated by Christ we are left free to use our best judgment and to do what is most convenient and desirable" (*Missouri Mission Messenger*, Vol. 8, No. 9, page 5). That is not a digressive argument. That is the argument that killed the digressives. I know; I helped put a bunch of them out of business. And that is the very argument M. C. Kurfees used to fight digression. For you to get up here and make a plea like that is shameful. Brother Ketcherside, you overlooked that fact. That is the very thing that came out of *your* paper. Here it is: "On matters not legislated by Christ we are left free to use our best judgment and to do what is most convenient and desirable." Now *where* did God legislate how *long* a man must stay at one place? I read from

PRAY—POSTURE EX.

GIVE—LAW BASKET EX.

EAT BREAD—DRINK CUP—LAW—COM. SET. EX.

"AS TO THE KIND OR NUMBER OF CONTAINERS, THAT IS ANOTHER MATTER, AND ONE ON WHICH THE LORD HAS NOT LEGISLATED IN THE LEAST. THEREFORE, ALL RESTRICTIONS OR LEGISLATION ON THAT SUBJECT WOULD BE HUMAN AND SPECULATIVE."—MMM, Vol. 8, No. 9, P. 5.

SING—LAW—BOOK. EX.

MUSIC } INST.

{ VOCAL—Sing—Generic as Relates to Parts

{ SOCRATIC—Mutual

{ RHETORICAL—Sermon

TEACH—LAW—METHOD EX. TEACH

"ALL OF THE FEEDING OR THE TEACHING DID NOT HAVE TO BE DONE PERSONALLY BY THEM (ELDERS), BUT ALL SUCH TEACHING DID HAVE TO BE DONE UNDER THEIR SUPERVISION."—WKD. P. 56.

1. CERTAINLY AN EVANGELIST CAN WORK WITH AN OFFICERED CONGREGATION UNDER SCRIPTURAL LIMITATIONS! MOST ANY CONGREGATION MAY USE AN EVANGELIST FROM TIME TO TIME IN CONDUCTING GOSPEL MEETINGS, DEVELOPMENT WORK OR BIBLE STUDIES, BUT THEY CANNOT SCRIPTURALLY USE HIM TO SUCH AN EXTENT THAT HE BECOMES A PERMANENT INTEGRAL PART OF THE CONGREGATION'S ORGANIZATION AND FUNCTIONS. NO SCRIPTURE WARRANTS HIM BECOMING A REGULAR FIXTURE IN THE CONGREGATION—SO IF AN EVANGELIST IS CALLED TO AID THAT CHURCH FOR A SPECIAL WORK WITHIN HIS FIELD OF LABOR, HE IS TO BE UNDER COMPLETE SUPERVISION OF THE ELDERS."—MMM, Vol. 12, No. 8, P. 5.

2. "I WORK UNDER THE AUTHORITY OF THE ELDERS WHEREVER I GO. I DID THAT IN IRELAND. I DO IT EVERYWHERE."—WKD. P. 109.

PAUL PREACHED TO THE CHURCH—Act 20:7.

KETCHERSIDE PREACHED TO THE CHURCH—MMM.

"THIS WAS A FULL LORD'S DAY—THE FIRST MEETING WAS 10 A. M.—TAUGHT FOR ONE HOUR AND 20 MI. IN SECOND CHAPTER OF 1 PET, THE BREAKING OF BREAD SERVICE WAS HELD FROM 11:30 TO 1:00. AGAIN I ADRESSED THE ASSEMBLY—GOSPEL SERVICE AT 6 P. M. I GOT STARTED AT THAT SERVICE! ATTENTION WAS SO GOOD THAT I CONTINUED FOR AN HOUR AND TEN MINUTES. THIS WAS NOT ENOUGH, SO THE AUDIENCE WAS RECALLED AND I AGAIN SPOKE FOR ANOTHER HOUR." MMM, Vol. 12, No. 7, P. 6.

LAW



ACTS



EXPEDIENTS

WORSHIP REVERENCE PAID ACTS PERFORMED RITES OBSERVED

"ON MATTERS NOT LEGISLATED BY CHRIST, WE ARE LEFT TO USE OUR BEST JUDGMENT, AND TO DO WHAT IS MOST CONVENIENT AND DESIRABLE."—MMM Vol. 8, No. 9, P. 5.

"THE ACTUAL METHOD OF SELECTING THE OFFICERS BY THE CHURCH IS LEFT TO OUR JUDGMENT, REGULATED ONLY BY ABIDING PRINCIPLE."—K-MMM Vol. 12, No. 7, P. 2.

your paper where you said that he can teach and stay where there are elders. It is a law to teach and I find where you *go* and *stay*. As to how long he stays, that is an expediency. What is this debate about? Brother Ketcherside says you can *stay* but two weeks, six weeks, or whatever it is. Why not tell us how long we can stay? We are all confused. We want to do right and if we can just stay so long, tell us, brother Ketcherside, how long we can stay? Just how long may I stay? If I am permitted to go, and we agree on that, how long am I permitted to stay there? That is what is involved in this debate.

Why, I do not believe in what he calls the pastor system. There is no such system among us and if there is, I am just as opposed to it as he is. All these brethren are opposed to it. I am opposed to anybody robbing people of their liberties. Certainly I am. All these brethren are too. Why not come up and face the issue? You go and *stay* and you *preach*. You said you do. How long can a man stay?

All right, he says, "Well, brother Wallace, what will you do about the matter of expediency?" Here is what I would do, brother Ketcherside. Look up here (pointing to chart). Could not you see this? Could you? "As to the kind and number of containers, that is another matter and one on which the Lord has not legislated in the least. Therefore, all restrictions or legislation on that subject would be human and speculative." Now, brother Ketcherside, is that digressive? "Oh, that is the old digressive argument you are making," he says. I did not get that from the digressives, as I got that from the *Mission Messenger*, Vol. 8, No. 9, page 5. Go get the *Messenger* and read it. You will see where I got that argument. Then for you to get up here and make as if brother Wallace is digressive because he says that here is a law to be carried out and that there are certain things that are expedient under it. In I Corinthians 10:23 Paul says, "all things are lawful but not all things are expedient." It is lawful to teach. That is what brother Watson does. He is within the law. It is lawful to teach. Will you affirm it is unlawful to teach? Now that is the law. Will you affirm it is unlawful to teach? That is what I put up as the law. That is what is required. It is lawful to teach. Now will you affirm it is not lawful to teach? All right, for a thing to be expedient it must be lawful. It is lawful to teach. Is it not? If it is not, he is sinning when he gets up here. If it is not lawful to teach, he is. As to *how* one teaches, that is a matter of expediency. Ketcherside is going to teach, or preach, the next thirty minutes. I cannot tell

which. Maybe you can figure it out; I do not know. I guess we will just let him *address* us. We will not make him either preach or teach; we will just let him *address* the people. He will *address* you. As to how long he addresses you, that is a matter of expediency.

Now to teach is the law. Now get up here and make a plea like that again. Now the next time he does it, brethren, when he gets up here and starts off on that, you just read this (pointing to chart). When he gets up there and starts off on that, remember where I got it—right out of the *Mission Messenger*, Vol. 8, No. 9, page 5. Look up here again (on chart) in Vol. 8, No. 9, page 5, on the matter of the communion set. If he is arguing with the "one cuppers," this is the way he would argue. He would make the very speech I made tonight. Yes, he would. Sure he would. That is the way he would argue. He would say that anything on the container is "human and speculative."

All right, now what is the issue? It is not a question of developing members. We believe in that. It is not a question of elders governing the church. We believe in that and respect it. It is not a question of stealing the liberties of the people. We do not steal the liberties of the people. Everyone is given an opportunity to edify, within his ability to do so, as he himself teaches and affirms. Brother Watson is not an officer in West End church and never has been. He is not now an officer in that congregation and any statement to the contrary is a misrepresentation of the facts involved. He is not and never has been an officer in that congregation. What is he doing? He is teaching. What did God say? He said teach. What is Watson doing? He is teaching. Ketcherside says why certainly all the teaching and preaching did not have to be done personally by the elders. All right then, the elders are doing the teaching. They are using Watson to do it, just like they used Ketcherside at Manchester Avenue. I read to you just a moment ago where they employed Carl and hired him, so he is a hireling. Did they pay you? Did they pay you? Do you want me to tell these people how *much* they *paid* you? Would you like for me to tell them? Now I will not. What they did was their business. But they paid him. Now suppose I call him a hireling. Brother Ketcherside, I will not insult you that way. And I am sorry, brethren, that he talked about you like that. You are not hirelings and shame on a man that would make fun of you for doing the very thing that he does all the time. He affirms that he does it.

Now all right, Ketcherside says. "Certainly an evangelist can

work with an officered congregation under Scriptural limitations." What are the limitations? "Most any congregation may use an evangelist from time to time in conducting gospel meetings." How long should that meeting run? Now we agree that they can use him for that. How long? Set the time, brother Ketcherside. Set the time, then my brethren will know how to do. Do not get up here and say you are standing with men but set the time he can stay. Now he says they can use him for "development work." That is what Watson does. Ketcherside said the elders could do that. Then what are you quarreling about, brother Ketcherside? Now I want to say to you, his brethren, I think that he did the best I ever heard him do. I have heard him several times, and he did the best that I have ever heard him do. I do not think you have anybody that can do any better.

Watson: (five minutes). Thank you.

But is not that something? What is it all about? He is simply coming over here to the elders of the West End church and saying, "I am going to tell you how long you can keep brother Watson." You go on back and let them along. They are not concerned over how long Manchester Avenue keeps you, whether six weeks or six months or two years. And you have no right to tell all these elders of the church all over the country they are going digressive if they keep a preacher for over six weeks. Now is not that something for a man of his ability to stand up here and argue like he does? At the same time he says that the elders can use him, but they cannot "use him to such an extent that he becomes permanent." Watson is not permanent. He says, "They cannot use him to such an extent that he becomes an integral part of the congregation's organization and function." Watson is not a part of the congregation's organization. He is not a part of it. Now then, Carl says, "No Scripture warrants him becoming a regular fixture in the congregation. So if an evangelist is called to aid that church"—well, Watson is an elders' aid; that is what he is.

Now brethren, next Sunday do not preach, just teach. Just address the assembly. Then put up "Elders' aid" on the bulletin board, and you will be all right. Now we got it all solved tonight. Just *change* the bulletin board and put up "Elders' aid." Brother Ketcherside will go right along with you. Now is not that something for a man of his ability? Now he can see that. I think he can see that and I know you can.

Now remember, Ketcherside says an evangelist "may aid that

church (with elders) for a special work within his field of labor. He is to be under the complete supervision of the elders." Brother Watson is under the elders. All right, now watch it. Ketcherside says, "I work under the authority of the elders wherever I go." Well, what then are you quarreling about? What are you fussing at my brethren about? You can go home tonight, brethren, and sleep. You can lie down in peace, for the "Sage of St. Louis" says, "I do it. I do it all the time." What is he quarreling about? Just go ahead and work under the supervision of the elders and do development work. Just be careful next Sunday and do not preach, just *teach*. When you get up, just *address* the audience but do not preach. Now Carl says, "I do it everywhere I go. I did it in Ireland. I do it everywhere." Well, that ought to be sufficient, if he does it.

Now brother Luke says Paul preached at Troas. Brother Ketcherside says, "Well, brother Wallace, I did not preach in Ireland." All right, just call it *addressing*. All right, what is it? "This was a full Lord's day (reading from chart). The first meeting was at 10:00 A. M. I taught for an hour." Just teach, brethren. Do not preach; just teach an hour. Now what happened? "We had the Lord's Supper. Again I *addressed* the assembly." Just address the assembly. Here is the thing and that is not on private teaching, brother Ketcherside. He said, "Oh, brother Wallace gets off on private teaching." All right, you said, "I addressed the assembly," and the *assembly* is public. Just address the assembly, brethren; do not preach. I read in their papers what they do and they think they can hide it by changing a word. I read where they say, "I *spoke* at such a time. I went over there and I *spoke*." They did not *preach*; they just *spoke*. So, brethren, just speak or just address the assembly. Just *address* the assembly. Now is not that something from a man of his ability, to think he can hide his conduct under the *change* of a word. He just shifts gears on a word and thinks he will keep us from catching on but he will not. You see it. And Ketcherside will not forget it the longest day that he lives. Now, brother Ketcherside, when you get back up here, do not preach. You just *address* the people. Yes, just address the people.

Now he addressed the assembly. "Gospel service" (pointing to chart)—here in that gospel service he got started at the church on the Lord's Day; he "got started and attention was so good that I continued for an hour and ten minutes." Here while he was addressing, what were the rest of them doing? Was that mutual? What were they doing? Were you worshipping for them? Now he did it

for an hour and ten minutes. "That was not enough, so the audience was recalled and I again spoke"—there is the word "spoke." Just speak, brethren. Make your report in the paper and say "I spoke Sunday morning." "I addressed the assembly." I did not *preach*; I just *spoke*. I just addressed the assembly. You cannot hide what you are doing by changing a word. I know what you are doing. I know what the rest of them do too.

I went down Sunday morning to Manchester Avenue, just to see. Did they have mutual edification? No. They had preaching just like we do. I went in and sat down there and listened to a man preach. He read most of his sermon out of a paper. According to Ketcherside, it is wrong to use literature and he should not have read it anyhow. He tried to hide it. He had it pasted on some paper and covered it up with his Bible. I sat there and listened to him and I thought, "Of all the strange things in the world." I went up to the great Sanhedrin and I thought I would see an example of mutual edification. What did I find? I found a fellow up preaching. Of course, he did not call it preaching. I went around after church and said, "Did you preach or teach?" And he s-s-s-said, "I j-j-just taught." Well, just teach then, brethren. Go on and teach. Do not do any preaching; just *teach*, and *address* the crowd.

Now I hope when you go home tonight you will remember that all the fuss that the brethren are causing is about something that they themselves do all the time. He does it everywhere he goes! He even brags about it! You do not need to worry. You have his approval. From now on that is fixed. That is settled, everlastingly and eternally as far as that is concerned, and he will not deny that he said it, nor that he does it. Now may the Good Lord bless you and keep you, and good-night.

KETCHERSIDE'S SECOND NEGATIVE

Brother Wallace, brother Watson, brothers and sisters in Christ, and friends:

The first thing my brother did when he got up was to criticize a statement of mine that I stand with men. Now I read from a great many men who were fervent teachers of God's Word. It so happens that these men take, or took, exactly the same position upon this issue that I take. Brother Wallace criticizes me for doing that, and says, "You had better stand with the Lord Jesus Christ; you'd better get with God."

Now, I am going to read you a good one. "You now enquire, 'Preacher, why do you spend your time in telling what some man has said? Why do you quote history on this question?' I do not quote these men as proof. The word of God is the source of our knowledge as to true and acceptable worship. I quote these men to show you I am not beside myself. I stand identified not only with what the Bible says on this subject, but with the scholarship of the world."

Listen a little bit further: "In this matter I stand identified with the great leaders and reformers in history." Then the writer names them. Who were they? Martin Luther, John Wesley, Adam Clarke, C. H. Spurgeon, J. W. McGarvey, Alexander Campbell. Do you know who said that? It was G. K. Wallace, speaking at University Place Christian Church, Oklahoma City, Oklahoma. So you stand identified with some too, don't you?

Brother Wallace stands identified with Martin Luther. Brother Wallace stands identified with John Wesley. Brother Wallace stands identified with Adam Clarke. He said he did. Yes, he said it! And he said that somebody would ask him why he quoted all of these men. He said that he did it to show he was not beside himself! But he got beside himself tonight, didn't he? He criticized me for doing the very same things that he did. I told you, didn't I, that when he was arguing with the Christian Church he took exactly a reverse position. Exactly opposite to his present position. Why? Because when he is arguing with the Christian Church he is on the scriptural side of the thing. When he is on this proposition he is on the unscriptural side of it.

But Brother Wallace stands identified with men. He stands identified with Martin Luther. He stands identified with John Wesley. He stands identified with Adam Clarke. He even stands

identified with J. W. McGarvey. I am going to stand identified with J. W. McGarvey, too. I want to be like brother Wallace. I want you to know that I am not beside myself. I stand identified with some men, and I stand identified with the Bible also. But I also stand identified with some great brethren. Preacher, why do you quote from these men? Why do you read from history? I'd like to ask brother Wallace why he did that when he was talking to the Christian Church?

Again, brother Wallace censures me for trying to order his part of the discussion, and says he wants to run it the way he pleases. Well, that's fine, but I don't want these folks to miss anything. I want you to see everything. Brother Wallace has some beautiful cartoons. I do not want to order his discussion for him. If he doesn't want to put them up, let him keep them down. That's perfectly alright, just let brother Wallace do as he wishes about that situation. But I'd still like to have you see the cartoons in full color. They are in the book but they're in black and white. They are very nicely done. Whoever did the job did a good one. I'd like for you to see that chicken and the little ones that hatched out and looked just like the old hen. I'd like for you to see that rotten egg and know who it is! I'd like for you to see just that one! Brother Wallace hung it up down in Arkansas—he thinks more of Arkansas folks than he does you here in Saint Louis. He shows them down there in color, but when he gets up here, he will not do it. Brother Wallace hang up your charts, if you want to; if you don't, why that is perfectly alright. I will not try to order your side of the argument!

Now, Brother Wallace said that he went over to the Manchester Avenue church last Lord's Day morning. You'd better be a little bit careful about doing that. Brother Sterl Watson will withdraw from you. He doesn't allow anyone to go over there and worship with those brethren. He doesn't permit anyone to attend. Now, brother Wallace has done it! It is wrong for you folk, but it's right for him. Yes sir, if someone else comes over there from West End Church, brother Watson is right out after them. He calls them up and gets right after them. It is a sin for the rest of you to come, but it is alright for brother Wallace to do it. It is alright for brother Hobbs to do it, too. Brother Hobbs came over on Lord's Day night and visited the congregation. I want you to know what kind of people they were visiting.

Listen to this: "If there are any sympathizers of theirs (those

in sympathy with Manchester Avenue) in West End they are so welcome to them that we would withdraw from them. We know of no faction or cult more steeped in sin." You see, you have to believe in this hireling pastor system over at West End. If you agree with our position they will withdraw from you. That is the kind of people with whom brother Wallace worshiped on Lord's Day morning. Yes he did! Now the rest of you can come on over. And when brother Watson gets after you, just tell him that you are following the lead of brother Wallace, that you are going to go where brother Wallace goes. Brother Wallace said he stood identified with some men, so you stand identified with brother Wallace. Now you are free to come on over. Brother Hobbs has been there. Brother Wallace has been there. They will not withdraw from them—so come on over. Maybe you can make it stick. Maybe you can get by with it! I doubt it though, because you are not in the same category or class as these others.

Brother Wallace came over and said he heard a brother preach over there on Lord's Day morning, and the brother told him that he taught. Brother Wallace said he preached; the brother said he taught. Brother Wallace would rather take his own word for it, than that of the man who was doing it. And he went on to say a little something about the manner or method of doing it, that he had something written down and got up and read it. Well, that is alright! Brother Wallace had some things written down and when he got up tonight, he read them off also. Under those circumstances, I suppose he could not be too critical of the other brother. He mentioned that it was brother Owens, I believe, I wasn't there. Brother Wallace was at Manchester. I didn't get to go.

I would like to have been there. I would like to have seen brother Wallace over with that cult so steeped in sin and worse than any other. Do you know who wrote that? Sterl A. Watson. Yes sir, Sterl A. Watson. He's the fellow who put on that brand. That's in his bulletin. And now there is something I want you to get. If brother Wallace goes back next Lord's Day, and I hope he does, I hope he attends regularly from now on. It may be that since he has come once he can come twice. He says about preaching that if it is right to do it once, it is right to do it again. So maybe he will attend there regularly from now on. Well, if he does, I want to tell him one thing; he will find someone else speaking. He will not find the same one, and if he will look at the program, he will find that every brother in that congregation is given an

equal opportunity to edify that congregation. The elders will be glad to provide him a program sheet, and he will see that the program carried out under these elders gives every brother an opportunity to edify that congregation.

Brother Wallace says we do the same thing they do. O, no we do not! Indeed not! You pay a man five hundred dollars a month to get up there and do the preaching on Lord's Day morning. That is what you do. He is hired to preach and that is what your proposition affirms. I want to read that proposition to you. You might forget what brother Wallace is trying to prove. "The employment of a preacher to preach for the congregation as practiced by the church of Christ at 6152 Wagner Place, St. Louis, Missouri, is scriptural." The brethren do not do that at Manchester Avenue. I deny that. They don't do it. They didn't do it yesterday, and they do not do it anytime. Their practice is not like your practice. I want you to understand that. They do not employ a man and provide him a minister's home. The Presbyterians call it a manse. Some of the rest of them call it a parsonage. You call it a minister's home!

The congregation at Manchester does not do these things. They do not pay any man five hundred dollars to preach to them. They just do not do that. Every brother in that congregation who has the ability, is given the right to edify the church. Now, don't get up and say that we practice the thing just as you do, because we do not. You have an altogether different system. And I want you to remember that brother Wallace is obligated to prove from this platform tonight that "The employment of a preacher to preach for the congregation as practiced by the church at 6152 Wagner Place is scriptural." That was his obligation. He was not obligated to get up and show that the church ought to sing. He wasn't obligated to show that the church ought to be taught. He was obligated to show that this system is scriptural. He did not do it. He did not touch his proposition. He did not dare to touch it. I'm going to show you in a few minutes why he did not touch it.

Now I asked concerning his argument that inasmuch as the divine record teaches us that we must sing and it says that in so doing we are to teach and admonish one another; and inasmuch as it says that in our teaching we are to be able to admonish one another, and further declares that we are to exhort one another, I asked the question, and did so as kindly as I knew how to do it, if it is right to hire a man, one man, to do one of these, why

is it not right to hire one man to do the other? Why is it not right to do that, and turn the singing over to one man, and put it all in his hands? What did brother Wallace say in reply? He said, "It is right to hire a song leader!" Alright, now I'd like to ask him this. Would he allow all of the rest of the congregation to do their teaching while brother Watson is up before them teaching? Would he allow them to do that orally? He allows them to sing that way. Would he allow them to teach that way? He knows better than that.

He knows there is a difference between hiring someone to stand up and direct the singing, and hiring someone to stand up and do the teaching. The man who is hired to teach is doing the admonishing. He is doing the exhorting, and the rest are forbidden the right and privilege of doing it. This pastor system, and that's what it is, and those are not my sentiments with regard to the matter, but the statement made by James A. Allen, David Lipscomb, Harding and others—this pastor system that you brethren have in vogue, and that originated some forty-seven years ago, which began over in Texas and did not start in Jerusalem, absolutely debar brethren from the right and privilege of edifying and developing themselves. It does not edify.

My brother finally gets around to his expediency argument again. Did you notice that I read to you where brother Wallace himself made the statement that in order for a thing to be expedient it must first be lawful. Now brother Wallace points up here to the law, then he points to the acts, and he says the expedients are under that. Certainly, my friends, the Bible shows us it is right to teach. But the question before us tonight is whether or not in the accomplishment of that teaching it is right for a congregation with elders to hire a man to come in and do that, when the Book says you are all to be able to admonish one another.

Will his argument hold up? The Bible tells us to sing, yes, it says to sing, as his chart indicates. Will brother Wallace get up and say that therefore it is right and expedient to hire one man to do all of that singing? The same argument that he makes with reference to the act of teaching must apply to the act of singing, because the Bible uses the same language with regard to both.

Before long you people will not only not be allowed to teach and to edify the congregation orally, but you'll not be allowed to do it vocally. Your position will drive you to the place where eventually you'll hire someone to do all of your singing. And you'll

have a professional soloist. You can no doubt get someone from college trained in that field. I do not know, maybe some of you are a little rough in voice. We have some folks over at Manchester Avenue who are pretty rough in their voices. Probably brother Wallace noticed that when there. I haven't been there in months, but when I was there they had some who were not too well tuned. They cannot all sing like they ought to. I expect probably we could get a professional who could just back us off the map in singing. I would not be surprised if brother Wallace will recommend that at West End. No doubt brother Watson will fall for it. The very same reasoning that he used—that since the Book says teach, therefore the expedient under the law will permit you to hire one man to do it; will justify you hiring one man to do the singing, when the same Book says you are to teach and admonish one another in that phase.

I'm not talking about leading singing! I'm not dealing with leading it. If brother Watson got up and went to leading the edification, and everyone else got up and went to edifying while he was leading, brother Watson would be the first one to set them down. As a matter-of-fact I am not sure he would allow them to get up and do it after he sat down. He not only is the leader, he is *the minister*. If you do not believe that is the case, I hold in my hand this very same bulletin that I read from a few minutes ago. Did you notice that my brother said that all brother Watson was at West End was just an elder's aid? He said, that under this system, brother Watson is just an elder's aid. I wonder why it was, then, that David Lipscomb, J. A. Harding, and these men fought this kind of thing?

Well sir, here we have it! "West End Church of Christ" (holding up bulletin). Elders: G. A. Jenkins, J. E. Farris, C. Seawell. Deacons: Edward Hampton, Fletcher Palmer. Now, right up above them—Lo, Ben Adhem's name led all the rest—is "Sterl Watson, Minister." What is he doing out there? What is he doing there? Are elders officers? Yes. Are deacons officers? Yes. What is "Abou Ben Adhem" doing out there leading all of the rest? Why is his name up there with "Minister" after it? What is he up there for, if he is not an officer?

Here they list the officers of the congregation. Brother Watson is above both elders and deacons. He got top rating that day. He stood right up above them all—"Sterl Watson, Minister." If you want to call anyone, you'll have to call brother Watson. Only his

telephone number is given at the parsonage, and it's CABany 3107 in case you want to call him up and ask him about it when you go home tonight. Why is it out there? If brother Watson occupies the same position as the other members of the church who are doing the edifying, if he is not a special officer, why don't you put the whole roster out there? Why just pick out one man? I'll tell you why. It is because he gets five hundred dollars a month to have his name out there!

Oh, that was a wonderful plea my good brother made about how I insulted you good brethren. How I encroached upon your rights and privileges, and how vicious I was in my attack upon you, how I called you hirelings and all that. But brother Watson doesn't have his name up there for nothing. If he says he does, I shall remind him of a little talk he made over a radio station in Arkansas before he came up here. I'll tell him what he said then about that proposition of the salary. I know why brother Watson has his name out there. He is paid to have it out there. He gets five hundred dollars per month to have his name out in front on everything. Well, brethren, that just about takes care of that situation.

With reference to the expediency argument, brother Wallace himself said when he was talking to the Christian Church, that if a thing divides the church, it cannot be an expedient. Now this system has divided the church of the living God. According to brother Wallace it cannot be expedient. It is the system we are talking about: It is not the teaching!

Now what passage of scripture did he find for his practice? He is obligated tonight to find a scripture which shows that "the employment of a preacher to preach for the congregation as practiced by the church at 6152 Wagner Place is scriptural." What scripture did he locate? Acts 20:7. I want brother Wallace to tell us who hired Paul to do that. I want him to tell me, since he is obligated to defend *the employing of a preacher* by elders, who employed Paul? Who paid Paul to do it? That is the thing he must prove. He is not obligated to go some place and find where a man discoursed with or addressed a congregation. He is obligated to locate this employment system. Who employed Paul in Acts 20:7? Who paid Paul for his work? Who built the minister's home? Where was it located? Just tell us about those things. Let's see if Paul hired out like they do over in the congregation at Wagner Place!

Now I want to notice with you a few things which I shall

introduce that my brother may think on them through the night. I would like to have the rest of you think about them also. I propose to register some objections to the hireling ministry system as practiced by this congregation.

1. My first objection is that it is *unscriptural* in that no man can cite a passage of divine writ which even intimates that a New Testament congregation with elders ever hired a man as their located minister for a stipulated fee as is now practiced. I want to say that again. It is unscriptural because no man can cite a passage of divine writ which even intimates that a congregation with elders hired a man as their located minister for a stipulated fee as is now practiced.

Brother Wallace is defending their practice! He is not defending the act of teaching. He is defending the practice. Now, inasmuch as my brother says that it is scriptural, we ask for those scriptures which even hint at a congregation with elders announcing the acceptance or resignation of a local minister. Where is it found?

From what does such a man resign? Does he resign from gospel preaching? Does he resign from the use of the talent which God has given him? Or, does he resign from an office in the local church? If so, I want to know what that office is from which he resigns. What are its qualifications? What New Testament evangelist ever held that office? What New Testament evangelist ever resigned from such an office.

It cannot be the office of an evangelist, for many who resign, do so to go out and do evangelistic work. Now, what were they doing before they resigned to go out and do evangelistic work? Who did that, you ask? Listen! This is from *Kansas Evangelism*, when G. K. Wallace left Wichita, Kansas. "G. K. Wallace resigns to engage in evangelistic work." What was he doing before he resigned? He wasn't doing evangelistic work. He resigned to do that.

In Firm Foundation, January 16, 1951. "Few preachers among the young and capable gospel preachers have done more in more ways than G. K. Wallace." You see I am not the only capable one here tonight. I appreciate all of the nice things brother Wallace said, and no doubt you'll make the brethren proud of me, but I want you to know right now, brother Wallace, I'm not the only capable one. We can both pass compliments. We'll turn this into a mutual admiration society. But listen to the Firm Foundation: "Few preachers among the younger and capable gospel preachers have done more in more ways than G. K. Wallace of Wichita,

Kansas. He has done much work as a general evangelist and he has served acceptably in different congregations as their minister." *Two different things!* "Brother Wallace has decided to ask to be relieved of his duties as minister for the Riverside congregation, and to give his entire time to evangelistic work." Notice that he resigned from something! Now I know what an elder resigns from when he resigns. I know what a deacon resigns from when he resigns. I want to know from what brother Wallace resigned. What was it? Did he resign from being just a member of the body? Then they should have excluded him!

Let us go on. Here is another from Firm Foundation, January 16, 1951, entitled "Another Request." Listen to it: "There is a preacher of unusual ability and experience, both as a located minister and as a preacher in gospel meetings who has decided to ask to be released from the work in the church where he is now preaching and to spend his full time as an evangelist." So there is a difference, isn't there? Yes sir!

Brethren, if this practice is scriptural I want to know where the scripture is that hints at a church with elders advertising that their pulpit would be vacant and soliciting candidates to file applications for the job? Don't tell us that you don't do it. Where is the scripture that arranges for trial sermons of various aspirants to the position? What New Testament gospel preacher ever arranged a trial sermon and submitted it to a congregation wanting a hired hand?

I want to know if this thing you are practicing is scriptural. Where is the New Testament scripture that says it is right to contract to pay so much a week for someone to preach to the congregation? Where is it? I want to know where the scripture is that announces the name of the man who has been hired as "our Minister?" That's what they call brother Watson. And they rightly call him that, because that is exactly what he is, the minister of the church over there!

Here is the Boles Home News, for October 10. It is still fresh, just taken out of the nest! In this issue for October 10, 1953, occurs this: "Gayle Oler will speak in a lectureship at the Granbury and Turner Streets Church of Christ, Cleburne, Texas, Sunday night, November 1st. Brother Lloyd Frederick is the minister of the Cleburne congregation. Monday night, November 2, Minister Oler"—making a title out of it now and pretty soon it will be Reverend Oler—"Minister Oler begins a revival meeting with the

Church of Christ in Ganado, Texas, where brother Jack E. Arbison is the local minister." You have something that isn't in the Book, brethren. Where can you find this kind of thing in the Bible? I ask you to find the place, the location in the Book, where any congregation ever followed the practice that this congregation follows. Never mind putting up here a chart on teaching, singing, and all that. Just find the place in the Bible which upholds your proposition. I present now my second objection.

2. This system is not only unscriptural, but it is *anti-scriptural* in that it creates a system of one-man ministry which makes it impossible to carry out the heaven ordained system of mutual ministry, clearly taught in the New Testament scriptures. God's plan for the edification of the church is through the use of every member and the exercise of every gift and every faculty.

Is it any more unscriptural to centralize the work of all the churches under one congregation, than it is to centralize the work of edification of all the members in one congregation under one man? What is the difference in principle? The difference is only in degree. Why is it any more wrong to centralize the work of congregations in one congregation, than to centralize the work of edification in a local church in one man?

In Romans 12:4-8, the record says: "As we have many members in one body, and all members have not the same office; so we, being many are one body in Christ and every one members one of another. Having then gifts differing according to the grace that is given unto us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation. He that giveth let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness." This was not all placed in the hands of one man.

I shall ask tomorrow night when I make a special point in my first speech, and I only allude to the matter tonight, if it was according to God's plan that we have this system which you brethren defend, why did not the Holy Spirit give the gifts all to one man to start with in each local congregation?

Listen to Romans 15:14: "And I myself also am persuaded of you, my brethren, that ye also are full of all goodness, filled with all knowledge, able also to admonish one another." That was the New Testament church at work. In 1 Thessalonians 5:11: "Wherefore comfort yourselves together, and edify one another, even as

also you do." Hebrews 10:24,25: "And let us consider one another to provoke unto love and good works, not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another; and so much the more as you see the day approaching."

No wonder Macknight, in his comment on Romans 12:5, says: "The meaning of the figure is that Christians depend on one another for their mutual edification and comfort as the members of the human body depend on one another for nourishment and assistance." But this congregation cannot do it! They have to have an imported crutch to lean on. And when their crutch breaks, leaves, gets sick, shipped out of town, or if I run him out of the pulpit, they have to run for another crutch. You have a system built up so that the church cannot stand alone. As long as you have it, the church will be a helpless wreck!

In Apostolic Times, January 1951, James A. Allen says: "The order of procedure in the meetings of the New Testament congregations, which congregations are a pattern for all congregations unto the end of the world, is shown in 1 Corinthians, fourteenth chapter. The particular point we are here calling attention to is that all the brethren in the church took part in its worship and services. In so doing the church grows and develops. Without this the brethren in the church cannot have the training they must have, or be developed as they should be." I agree with Brother Allen in this statement in the Apostolic Times! Now for my next objection.

3. My third objection to this system is that it robs God of the glory from much of the talent of which he has made the church the divine depository.

The Bible teaches us that Jesus delivered his goods into the hands of his servants. Matthew 24:14,15: "For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey."

That which heaven entrusts to men must be increased by use. Matthew 25:27: "Thou oughtest therefore to have put my money to the exchangers, and then at my coming, I should have received mine own with usury."

As stewards of God's grace, all are obligated to minister to others according to the ability given by God. 1 Peter 4:10,11: "As every man hath received the gift"—not as one man has it, but—

"As every man hath received the gift, even so minister the same one to another." There is your Greek word for *mutual*, and there is your Greek word for *ministry*. There is your mutual ministry in one verse! "As every man hath received the gift even so minister the same one to another as good stewards of the manifold grace of God; if any man minister, let him do it as of the ability which God giveth, that"—here is the purpose for this mutual ministry—"that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever." No one man system can ever glorify God, because God's glorification comes through the work of every member of the local congregation in whatever field he has ability or talent.

Listen, friends, God gives no useless gifts. I want you to follow this reasoning. God gives no useless gifts! Every man who has the gift of teaching must use it. Every man who has the gift of exhortation must exhort (Rom. 12:4-8). In the early church, the brethren were told to "earnestly desire the best gifts" (1 Cor. 12:31). One of these gifts to be earnestly desired was that of prophesying (1 Cor. 14:39). This gift enabled the possessor to speak to men to edification, exhortation and comfort (1 Cor. 14:3). "He that prophesieth edifieth the church" (1 Cor. 14:4). This gift was to be used when the whole church came together in one place (1 Cor. 14:23) not off in a bunch of classrooms. Thus, every man is instructed to earnestly desire the gift of speaking to the whole assembly for their edification.

Since God never encourages us to desire that for which he has not provided a use, it is evident that his plan provides for *all who have the ability to speak to the assembly of which they are members!* That this is true, is evident from 1 Corinthians 14:31 which authorizes all to edify, exhort and comfort the assembly, one by one. Any system which suppresses the talents of the many, and does not call them forth and exercise them for the good of all, robs God of the glory for those lost talents. If the man who hid his Lord's money in a *napkin* (Luke 19:20) was condemned because of his fear, what will be the fate of those who take the hiring system *blanket* and smother out all of the talents given to God's other servants?

Is not our service worth as much to God as our money? It is God who gives us power to get wealth (Deut. 6:8, 18). Listen, do you not stress that every one should give of his money when the church meets on the Lord's Day? Would it be scriptural to set

up a system in which only the wealthiest man in the congregation was allowed to contribute? Could the rest of the church fulfill the command, "Let *every one of you* lay by him in store" by merely watching another contribute? Then how can we fulfill the command "As *every man* hath received the gift, even so minister the same one to another" merely by watching another always do the work?

Is not the idea of always putting forward the man who has the greatest store of talent, to the exclusion of all others, equivalent to allowing only the wealthiest man to contribute and forbidding all others, seeing that God is the giver of both wealth and talent? Now, don't you think for a minute that these brethren are going to forbid the rest of you to give of your money! Don't you think they are going to just allow the wealthiest man in the congregation to do the giving. This system is built on money, and they have to get it. They just simply have to have it. It is built on that!

No, my friends, they are not going to limit the giving to one man just because he has the most wealth. They are just going to limit the contribution of talent—the contribution of God's gifts—to the man who possesses the greatest ability. But in view of Christ's evaluation of the two mites cast into the treasury by the poor widow, is it not possible that he might esteem a five minute talk from a humble, consecrated brother of far more value than the professional oration from one whose abundant education enables him to contribute from a great treasury of intellect?

Brother Owens, I do not want you to feel saddened. It is true that you have not graduated from a seminary. It is true that you have never sat in a professional preacher's training class! But God bless you, you spoke to the church yesterday, not because you were being paid to do it, but because you love to do it. And I say to you, my brother, in view of the fact that the two mites cast in by the poor widow, were evaluated as more than all the wealth of the professional money givers of that day, perhaps in the sight of God, brother Owens, your contribution yesterday may be worth more than some of those given by professional men, who are trained to their art and who do it because of what they get out of it, and not because of what they may put into it. Does not 1 Peter 4:10,11 teach that God can be glorified in all things only when *every man* who has received the gift ministers mutually to all others according to the ability which God has given? Then, a system which operates

for hire and gain, which provides special opportunities for only one to minister, and excludes all others, does not glorify God!

The inventor of a machine is honored only when every part of the mechanism functions in proper relationship to every other part, each contributing to the power of the whole, without friction. A man's body is considered strong only as long as every member is able to serve in its created capacity. So long as a man cannot stand alone, but has to have someone walk along to support him and hold him up, that man is a weakling. I do not care how big he is, or how fat he is. That does not make any difference. You know that sometimes the brethren say we have to get a preacher because then our crowd will be bigger, and the bigger it gets the more helpless it gets, and the bigger the man who is required to hold up the bigger church, in its utter helplessness. Adding blubber to excess fat does not mean added strength. It only makes a man more like a whale! Thank you.

WALLACE'S THIRD AFFIRMATIVE

Brother Ketcherside, brother Watson, and the rest of you brethren, I greet you again in the name of the Lord.

As we begin our studies this evening, I am hoping and praying that only good will come from such a meeting as this. You have heard the proposition read and since I carefully defined it last night, I shall not impose upon you with a further definition. I believe that its meaning will be apparent as we proceed with the discussion.

The first order of the evening will be to reply to the speech that was made last night. Brother Ketcherside had the closing speech and he introduced new material; that was logical and right because I have the chance to reply. Now, of course, tonight, this being the closing of this proposition, he will introduce whatever he has to introduce in his first speech. I feel confident that he will not introduce new material in the last speech on the proposition tonight, as I have no chance to reply. We have no moderators but I am satisfied that he will conform with the general rule that is observed by brethren in discussions of this kind. But that which he used last night was proper and right.

Now, as I begin a reply to what was said, I shall notice it in the order in which he spoke. He referred to the use I made of quotations from Luther and Adam Clarke. He tried to imply that I made the same use of them that he made of Harding, Lipscomb, Armstrong and McGarvey. Now here is the difference: The points upon which I quoted them, we agree. But Armstrong, Lipscomb, Harding and McGarvey do not agree with brother Ketcherside. He has misrepresented them. Let me tell you what they are opposing. They were opposing *what* he is *affirming* tomorrow night. Tomorrow night Ketcherside is affirming that a preacher ought to run the church. That is what they opposed, and that is what I oppose. And any other use of Harding, Lipscomb, Armstrong and McGarvey is a misuse. Now he quoted James A. Allen along that line. I suspect that Allen agrees with him; but I know that he misrepresented the others.

Next thing he did was to beg me to put up the charts that I used in our debate at Paragould. I have accommodated him. They are back here in the back of the building hanging on the walls. They were put up here by his request. They are not a part of this debate, but they are up there because he wanted you to see them. Go and look at them. He wanted you to feel that he is a martyr

and that brother Wallace has not been good to him. Now, brother Ketcherside, I have never said anything *unbecoming* of you *except* what *you* yourself said. I *quoted* what *you* said. When you go along, you read these charts, and you will see the quotations and from where they were taken. Everything on there is what he said about himself or what the elders of the church said about him. I did not say it. I just put it on the chart and he thought I was smearing him to put up what he said. Now you go around and look at it and read it, and enjoy it.

Then he made a big point saying that I went down to "Manchester Avenue, and worshipped with them." Brother Ketcherside, it would be well for you to check with your brethren before you make some statements. If you had asked them, they would have told you that brother Wallace did not worship with them—that he did not commune with them. They could have told you that and the reason that I did not do it is that I do not intend to encourage a faction. Manchester Avenue is a faction first, last, and always. Brother Ketcherside is not even an evangelist according to his doctrine. If his doctrine be true, he is not an evangelist at all and never has been, as he has never been Scripturally ordained—if his doctrine is so. Neither are the Manchester elders Scriptural elders if his doctrine be true. And consequently I am not going to encourage a faction. I went down there to observe and that is all I did.

Now, brother Ketcherside, I will ask you again to apologize for putting in your paper that I made a chart to make you appear as a king, and for slandering me through the *Missouri Messenger*. I asked you to apologize for it last night and you did not.

Now then, he began by saying we have "the pastor system." That is a *false* issue, brethren. He has been fighting a *straw* man all the time. We have no *pastor system*. We do not believe in it but tomorrow night he will affirm it. All of his objections against "the pastor system" are against what he does. Now you watch; you come back tomorrow night and the pastor system is what he will be affirming. Now then, read your objections against "the pastor system" tomorrow night, brother Ketcherside. They are not against us. We have no such system. He is fighting an *imaginary* issue which in reality does not, and never did, exist among us.

Now he had a big time over the question of developing members. We believe in developing members and we will compare development programs with anybody. For Ketcherside to pretend that we do believe in developing members is *another false issue*. To

affirm that brother Watson is an officer in the church is something to be proved. He has never proved that brother Watson is an officer in the church. That we deny.

Now he shifts from the issue and gets off on the pay. Now, brother Ketcherside, if I were you, I doubt if I would make any point over the pay. Because in the *Missouri Mission Messenger*, Vol. 12, No. 8, you say, "Preachers are entitled to be supported, and paid well." Well, if so, what is the fuss about? If preachers are entitled to be paid and ought to be paid, as you say, I do not believe I would say anything about it. And I believe with all the facts involved that you are the last man on earth that ought to talk about it. And to ridicule brother Watson! Now brother Watson lives in the back end of the West End church building. Certainly he gets a reasonable salary, comparable to what you would make working somewhere out here and he spends it all in working for the Lord Jesus Christ in this community. Now if he did like brother Ketcherside, he would save the difference and go out here in some good residential section, and invest it in property of his own. And until Ketcherside moves into the back end of the Manchester Avenue church and lives in the back of it like brother Watson does West End, he does not have any room to complain. He believes in pay. He said it ought to be done. On that we agree.

Now the *issue* before us is simply a matter of expediency in the length of time a preacher may stay with a congregation, because he *affirms* that the elders of the church may *call* a man and use him under their direction to preach the gospel, in gospel meetings, development work and the like. Then the question arises as to how *long* the elders may use him.

Now, the next thing he said was that "the pastor system is unscriptural." Now on that we agree. Just go right on and *fight* it tonight and then *affirm* it tomorrow night.

Now, if Sterl Watson is a pastor, prove it and that is your task if you believe he is. How did he prove it last night? Here is the way he *proved* it? He said, "Wallace resigned in Wichita; therefore, Watson is a pastor." He said, "From what did you resign?" I resigned from the work there just like I resigned in the middle of a gospel meeting. I was holding a meeting and resigned right in the middle of it, and went somewhere else. That was a resignation. I just left that work I was doing in Wichita and went somewhere else.

He said, "Men preached trial sermons; therefore, Watson is a pastor." He said, "Gayle Oler is called minister Oler; therefore,

Watson is a pastor." Now he said, "Watson's practice proves that he is a pastor." What is Watson doing? He is doing the very thing *you* said he could do under the direction of elders and which you say *you do* everywhere you go. Now you see, brethren, what he is doing. He is *making* an issue and *charging* one upon us that is not so.

Now, he says that "the pastor system is anti-Scriptural" and then lists a number of Scriptures that he says that oppose it. Well, the pastor system is wrong but we do not have it. But he does and will *affirm* it tomorrow night. And when he starts affirming the pastor system tomorrow night, remember that he said it is "anti-Scriptural." What brother Watson is doing is not opposed to these Scriptures. He quoted Romans 12:6. That is not talking about mutual ministry. He tried to make you believe that everybody had the same gift and were all to do the same thing. That passage says, "having gifts *differing*."

Then he went to Romans 15:14 where it says, "You are able to admonish" and the brethren at West End are able and do admonish one another. Then he went to Hebrews 10:25, "exhorting one another" and the brethren at West End do exhort one another. He went to Matthew 25 about the development of talents and at West End they develop their talents. The talents are developed by the church where Watson works. Now, he went to I Peter 4:10 and said here is the word, mutual ministry. But that word there about *gifts* is the word that refers to the *supernatural* gifts. That is what Thayer says. He quotes I Peter 4:10. He said this, "denotes extraordinary powers, distinguishing certain Christians and enabling them to serve the church of Christ, the reception of which is due to the power of divine grace operating their souls by the Holy Spirit." (Thayer, p. 667). In a little while I hope to show you Ketcherside's confusion over the matter of supernatural gifts.

Now, he made a big argument about, "all the work being centralized under one man." Here is his statement as taken off the tape. He said, "You centralize the work of edification of all the members under one man." Brother Ketcherside, *none* of it is under brother Watson. *None* of the teaching is *under* brother Watson. Brother Watson is teaching it *under* the *elders*. *All* of the teaching at West End is *under* the elders and not under brother Watson at all. You ought to apologize to brother Watson and that good church for misrepresenting them. How many times will I have to call your attention to your *misrepresentation* of brother Watson?

Brother Ketcherside then compares what he calls "mutual ministry" to the question of giving. Now he said that when you meet everybody has to contribute something. And he asked, "Would it be Scriptural to set up a system in which only the wealthiest man in the congregation contributes? Could the rest of the church fulfill the command to lay by in store merely by watching another contribute?" Now he said, "When you come to church on Sunday you cannot just sit there and watch people contribute. You have to contribute too." *All right!* What did you brethren down at the Manchester Avenue church do last Sunday while that brother talked? Did you teach too? No. You just sat there and listened. You let him do the teaching for you. You did not contribute one word. Oh, you said, "It is like passing the collection plate to everyone of them down ther at Manchester Avenue. Everybody contributed—" even passed it to me. I did not put anything in because I do not support false doctrine. Now they brought the collection plate to me but they did not ask me to enter into the teaching program. They did not ask me to *edify* the church. They did not ask me to say a word. And they will not either. The edifying was all done by *one* man. And he can get up here and talk about *fellowship*. They are not fixing to ask me to come down to Manchester Avenue and edify the congregation. And they would not do it if I were there. I *challenge* you to say they will. And if you do, you will wish you had not said it because I know something maybe you wish you knew. But if you accept it, I will tell you what it is.

Now then, bring out my chart, boys, please. (See Chart Page 64.)

Let us examine Ketcherside's teaching on "mutual edification." He goes to his sugar stick, I Corinthians 14, and here is where he starts. In I Corinthians 12 Paul says, "concerning spiritual gifts." They (Ketcherside and his crowd) read that, "concerning mutual edification." It does not say anything about *mutual edification*. It says *spiritual gifts*. Now what do they affirm? Ketcherside affirms that when you come to the worship on the Lord's day that everybody has to have a part. Look at this chart. Here Ketcherside says, "The New Testament specificies a way by which the edification shall be done, specifically stating you may all speak one by one. That is not an expedient. It is a law. When the New Testament church met, everyone brought something to contribute to the edification service of the church." What did you brethren bring down there Sunday? One man did all the teaching. But Ketcherside said that it is a law that each had to contribute to the edification service.

MUTUAL MINISTRY

The New Testament specifies a way by which this edification shall be done, specifically stating, "You may all speak one by one"—that is not an expedient. It is a law." K-WKD. P. 30.

"When the New Testament church met, everyone brought something to contribute to the edification service of the church." K-WKD. P. 30.

"The New Testament says that when the church assembled for worship, when it comes together in one place to be edified, all are to be given privilege to edify." K-WKD. P. 47.

"You may all do it. Now I want him when he tackles this the next time in debate to deal with the word all."—K-WKD. P. III.

KETCHERSIDE VS KETCHERSIDE

"The speaking plan made out by the elders gives every brother a chance to function limited only by their ability." MMM, Vol. 10, No. 10, P. 7.

"He (Wallace) said that those of us who believe in mutual ministry advocate that all must speak in the church. I deny that. I never did teach that." K-WKD. P. 83.

You *have* to do it. And then again, "The New Testament says when the church assembled for worship when it comes together in one place to be edified, *all* are to be given the privilege to *edify*." All were not given privilege to edify last Sunday at Manchester. Only *one* was given privilege to edify down there. *I was there. I listened. I waited* to see if *all* were given the privilege to edify. Now remember he says that it is a *law*. Now, "You may all do it. Now I want him, when he tackles this the next time in debate to deal with the word *all*." That is in the *Wallace-Ketcherside Debate*, p. 111. All right, I dealt with it down there and will deal with it here. Brother Ketcherside does not even believe what he preached last night. He stood here and preached things he himself does not believe and Manchester Avenue does not *practice*. Ketcherside's doctrine is not *practiced* by them anywhere on the top side of the earth. And I dare him to show such a place or even *try* to do it. *Why*, he says they all must contribute on Sunday morning in the teaching just like they do into the collection. "You cannot sit there and watch a man put in the money. You have to put in some too. And you can't sit there and watch or hear someone *teach*, as you have to *teach* too. That's a *law*." All right, I charged on him down at Paragould that he did

believe it, as that "the speaking plan was made out by the elders gives every brother a chance to function *limited* by his ability."

Now he said, "Wallace said that those of us who believe in mutual ministry advocate that *all* must speak in the *church*. I deny that. I never did teach that."

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Yes, you did. There it is. (Pointing to chart). Now look at this. I want you brethren to get it. I don't want you to forget it. Here he is going both ways. Up here he says *everybody* has to do it. And down here he says I do not believe it. And he does not. And he does not practice it. They do not practice it down at Manchester Avenue. They do not contribute teaching as everyone did into the *collection* plate. And mark you, they passed the collection plate to me, but they did not ask me to have a part in edifying. They *brought* the collection plate to me but they did not ask me to edify the church and they are not fixing to either. Now that is their teaching. They do not believe that or else they would practice it.

Let us go ahead with this passage in the book of I Corinthians. Now here (I Cor. 14) is his misused text. And it is about *spiritual* gifts. Now, Paul said, "Follow after love; yet desire earnestly *spirit*

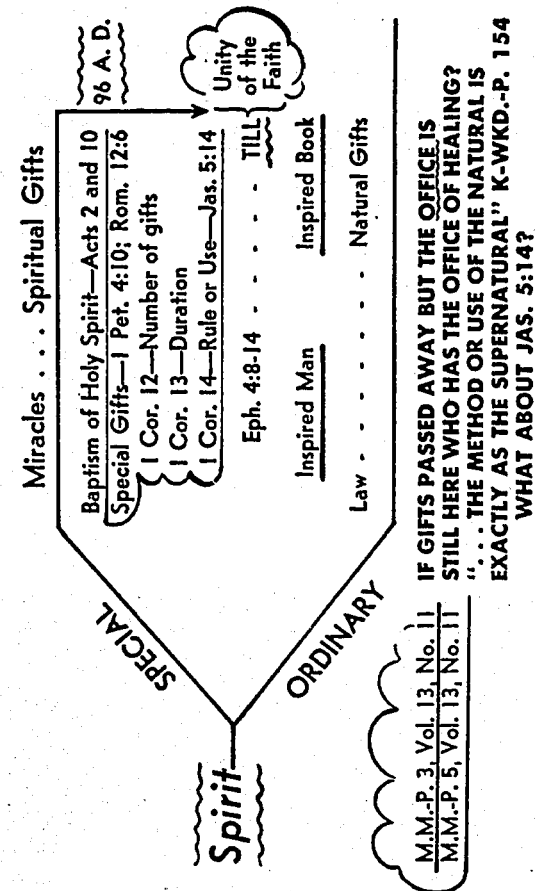
ual gifts."—Not mutual edification. Now, Ketcherside got down to verse four and talked about *prophesying* but he missed the *tongues*. And the *tongues* are in the same verse. And then he got down here to verses 22 and 23 and talked about the whole church assembled together but he missed the "all speak with *tongues*." Ketcherside *skipped* the *tongues*. He did not want the *tongues*. He took the edifying but left the *tongues*.

And he got down here to verse 39 where Paul said, "Desire earnestly to prophesy." Ketcherside affirms that all must prophesy but the *same* verse says, "And forbid not to speak with *tongues*." You know what is the matter with Ketcherside? He does not know the *place* of supernatural powers in the church. I Corinthians 14 is a passage that *regulates* the use of *supernatural* powers.

Take down my chart, will you, boys? Brother Ketcherside, if you want to put it back up these boys will help you. But I want you to see how badly they are confused about these matters.

Now, here is the question of the Holy Spirit. Here is the question of special and miraculous powers, or supernatural powers. Here are the powers that were given to the inspired man in the days when they did not have a New Testament. This inspired man (pointing to chart) was governed by a special gift and here in I Corinthians 14 is the *rule* of the use of the gift. First Corinthians 12 tells the number of gifts. First Corinthians 13 tells the duration of the gifts. First Corinthians 14 tells how to use the gifts *while they last*. But they were not intended to be permanent. But oh he will say, "Brother Wallace, I know the gift is gone but the rule remains." If that is so, tell us, brother Ketcherside, do you use the rule of the supernatural gift in James 5:14? "Any sick among you, let him call the elders of the church, and let them pray over him, anointing him with oil . . ." But here (Jas. 5:14) is the *supernatural* gift and its use. Now, he says, "The natural gift is regulated just like the supernatural" and he will say, "The gift is gone, but the *office* remains." All right! If the *gift* passed away, but the *office* is still here, who has the *office of healing*? If the *gift* is gone, and the *office* is still here, who has the *office of healing*? Who has the *office of tongues*? "Forbid not to speak in *tongues*." Paul said prophesy in the *same verse* where he said, "Forbid not to speak in *tongues*." Now, here is what you have, brethren. All of their confusion over passages like I Peter 4:10, which I read a moment ago—about the gift there that Ketcherside talked about and called mutual edification—this was a supernatural gift that directed them in that matter and it referred

to hospitality or the use of it. That is the very context of I Peter 4:10. Now, brother Ketcherside takes the *rule* that regulates the *supernatural* gift to try to regulate the *natural*. They are confused



over I Corinthians 14 and it does not teach any such thing as they call "mutual ministry." And he himself does not even believe what

he said about it and Manchester Avenue does not even attempt to practice it.

Now, what is the trouble with Ketcherside and his brethren? They take these gifts, or the rule that regulated supernatural gifts to try to regulate the natural.

Let us put up this other chart that I have down here, so I might help you to see further this matter.

In the Ephesian letter the fourth chapter, I find that the apostle discusses this same matter as he talks about this and he says that, "He gave some to be apostles," or "Wherefore when he ascended on high he gave *gifts* unto men." He gave *gifts* unto men. He gave apostles, prophets, evangelists, pastors, teachers. What did he give? He gave them gifts. *Why?* Why did an apostle have a gift?—"For the perfecting of the saints." (Pointing to chart) *Why?*—"unto the work of ministry." *Why?*—"unto the building up of the body of Christ." How long?—"Till the unity of the faith." And he had that supernatural power until the unity of the faith. And when John died on the Isle of Patmos those supernatural gifts were all gone; but here is the evangelist, the prophet, the pastor, and the teacher. They had *gifts*, each and every one of them, for exactly the *same* thing. Now! You can't tell which person named here is an *officer* except by looking elsewhere in the Bible. There is not anything in *this text* that says that any of them are officers. If you want to know which of them are officers, you will have to go somewhere else to learn it.

Now, here (pointing to chart) in Acts 1:20, the *apostle* is called an *officer*. And in I Timothy 3:1 the *pastor* is called an *officer*. In other words, in Acts 1:20 the apostle is called an officer, an overseer. In I Timothy 3:1 the elder, the pastor, is called an officer, or overseer. There is not a verse in the Bible that calls an evangelist an officer. He is not an officer—period. The evangelist is not an *officer* in the church or *of* the church. He is just not an officer *at all*. If Ketcherside affirms that he is, I will prove that Ketcherside is not even an evangelist. He has never been Scripturally ordained, if his doctrine is so. Ketcherside is not an officer in the church. He just thinks he is. He is not any officer of the church or in the church. He is not an officer—period.

Now, here (pointing to chart) are the supernatural gifts. They were in the church till we come to the unity of *the faith*. Do we have the unity of the faith? If so, then, neighbor and friend, all

DALEGOMI (PREACHED, DISCOURSED) DOES THIS WORD MEAN MUTUAL EDIFICATION?

PAUL AND DISCIPLES, Acts 20:7

PAUL AND INFIDEL JEWS, Acts 17:2; 18:4, 19.

PAUL AND ATHEISTIC PHILOSOPHERS, Acts 17:16-17.

PAUL AND ADULTEROUS FELIX AND DRUSILLA, Acts 24:25.

ANGEL AND THE DEVIL, Jude 9

GAL. 1:2—"UNTO ALL THE CHURCHES OF GALATIA."

GAL. 1:8—"PREACH UNTO YOU ANY GOSPEL OTHER THAN THAT WHICH WE

PREACHED UNTO YOU, LET HIM BE ANATHEMA."

PAUL PRONOUNCED A CURSE ON ANY ONE WHO WOULD PREACH ANY OTHER GOSPEL. KETCHERSIDE CURSES ANY ONE WOULD PREACH THE SAME GOSPEL.

GOSPEL CONTAINS GOD'S RIGHTEOUSNESS . . . (2 Peter 1:1-4) Rom 1:16, 17.

"RIGHTEOUSNESS OF GOD" REVEALED IN THE GOSPEL CONTAINS ALL THAT PERTAINS TO LIFE. 2 Peter 1:1-4.

"THE PASTOR SYSTEM AND THE MEETING SYSTEM STAND OR FALL TOGETHER"

LEROY GARRETT, B. T. Vol. No. 12, P. 157.

"GIFTS" {
NOT APOSTLE
OFFICE EVANGELIST
PASTORS
Eph. 4:8 TEACHERS

WHY { FOR the perfecting of the saints,
UNTO the work of ministering,
UNTO the building up of the body of Christ

HOW LONG { "Till—the unity of the faith"

THE APOSTLE WAS AN OFFICER (OVERSEER)—Acts 1:20.

THE ELDER WAS AN OFFICER (OVERSEER)—1 Tim. 3:1.

IF THE EVANGELIST WAS AN OFFICER, PLACE PASSAGE HERE.....

these gifts have passed away. If we have the unity of the faith, they are gone.

Now, look, brethren, what is this all about? Well, here is what it is about. We have good brethren, sincere, but confused—as confused as a “holy-roller” preacher—who do not know the place of supernatural gifts in the church. They do not understand the *nature* and the *purpose* of supernatural gifts. They do not understand how they were *regulated*. And to affirm that the *natural* is regulated simply by the rule of the supernatural is to misunderstand all that the apostle had to say about it. These supernatural gifts have passed away and so has the *rule* that *regulated* them. There is not anything in the Bible about what they call their *mutual* ministry. That is the thing they affirm but they do not practice it. They do not have it. They do not all edify when they come together. They contribute their money all right. They pass the collection plate and everybody is given a chance to give but they are not given a chance to talk. Bless your life they are not. You just go down there and see. They will have it just like we do. They have one speaker most of the time. I do not know, they may have one or two some other places; but one is what you had Sunday, because I sat there and observed it. Now, brethren, that is all that is involved in this issue.

I have just about five minutes, and here is what I want to say to you in these five minutes. Take down these other two charts, boys, please.

God bound a law of teaching on the church, on an individual, on a preacher. I am to preach the word. Now the *law* is bound. May elders of the church use a man to work with them? May an officered congregation use a man to work with it? “Certainly an evangelist” (pointing to chart)—now this is brother Ketcherside’s folks talking, and I agree with them. “Certainly an evangelist can work with an officered congregation *under* Scriptural limitations. Most any congregation may use an evangelist from time to time in conducting gospel meetings, development work, or Bible studies; but they cannot use him to such an extent that he becomes a permanent, integral part of the congregation’s organization” (quotation on chart).

Brother Watson is not a part of the organization of West End congregation. He works under the elders of the church. There is no teaching put under him and any charge like that is false; and brother Ketcherside ought to apologize to brother Watson and the West End church for such a charge. It is just not true. Brother

PRAY—POSTURE EX.

GIVE — LAW

BASKET EX.

EAT BREAD—DRINK CUP—LAW—COM. SET. EX.

“AS TO THE KIND OR NUMBER OF CONTAINERS, THAT IS ANOTHER MATTER, AND ONE ON WHICH THE LORD HAS NOT LEGISLATED IN THE LEAST. THEREFORE, ALL RESTRICTIONS OR LEGISLATION ON THAT SUBJECT WOULD BE HUMAN AND SPECULATIVE.”—MMM, Vol. 8, No. 9, P. 5.

SING—LAW—BOOK. EX. MUSIC { VOCAL—Sing—Generic as Related to Parts INST.

TEACH—LAW—METHOD EX. TEACH { SOCRATIC—Mutual RHETORICAL—Sermon

“ALL OF THE FEEDING OR THE TEACHING DID NOT HAVE TO BE DONE PERSONALLY BY THEM (ELDERS), BUT ALL SUCH TEACHING DID HAVE TO BE DONE UNDER THEIR SUPERVISION.”—WKD, P. 56.

1. CERTAINLY AN EVANGELIST CAN WORK WITH AN OFFICERED CONGREGATION UNDER SCRIPTURAL LIMITATIONS! MOST ANY CONGREGATION MAY USE AN EVANGELIST FROM TIME TO TIME IN CONDUCTING GOSPEL MEETINGS, DEVELOPMENT WORK OR BIBLE STUDIES, BUT THEY CANNOT SCRIPTURALLY USE HIM TO SUCH AN EXTENT THAT HE BECOMES A PERMANENT, INTEGRAL PART OF THE CONGREGATION’S ORGANIZATION AND FUNCTIONS, NO SCRIPTURE WARRANTS HIM BECOMING A REGULAR AID THAT CHURCH FOR A SPECIAL WORK WITHIN HIS FIELD OF LABOR, HE IS TO BE UNDER COMPLETE SUPERVISION OF THE ELDERS.”—MMM, Vol. 12, No. 8, P. 5.

2. “I WORK UNDER THE AUTHORITY OF THE ELDERS WHEREVER I GO, I DID THAT IN IRELAND, I DO IT EVERYWHERE.”—WKD, P. 109.

PAUL PREACHED TO THE CHURCH—Acth 20:7.

KETCHERSIDE PREACHED TO THE CHURCH—MMM.
“THIS WAS A FULL LORD’S DAY—THE FIRST MEETING WAS 10 A. M.—I TAUGHT FOR ONE HOUR AND 20 MI. IN SECOND CHAPTER OF 1 PET, THE BREAKING OF BREAD SERVICE WAS HELD FROM 11:30 TO 1:00. AGAIN I ADDRESSED THE ASSEMBLY—GOSPEL SERVICE AT 6 P. M. I GOT STARTED AT THAT SERVICE; ATTENTION WAS SO GOOD THAT I CONTINUED FOR AN HOUR AND TEN MINUTES. THIS WAS NOT ENOUGH, SO THE AUDIENCE WAS RECALLED AND I AGAIN SPOKE FOR ANOTHER HOUR.”—MMM, Vol. 13, No. 7, P. 5, 6.

LAW

Y

ACTS

^

EXPEDIENTS

WORSHIP
REVERENCE PAID
ACTS PERFORMED
RITES OBSERVED

“ON MATTERS NOT LEGISLATED BY CHRIST, WE ARE LEFT TO USE OUR BEST JUDGMENT, AND TO DO WHAT IS MOST CONVENIENT AND DESIRABLE.”—MMM Vol. 8, No. 9, P. 5.

“THE ACTUAL METHOD OF SELECTING THE OFFICERS BY THE CHURCH IS LEFT TO OUR JUDGMENT, REGULATED ONLY BY ABLIDING PRINCIPLE.”—K-MMM Vol. 12, No. 7, P. 2.

Watson works *under* the elders. Now, *all* of the teaching, *every bit* of it in the West End church is *under* the elders of the church. Now, here (on chart) he says, "He (evangelist) can do development work." That is what Watson is doing. Ketcherside says he can "conduct Bible studies." That is right. "Preach the gospel." *That's right.* And Ketcherside says all this may be done *under* the elders of the church. Ketcherside says an evangelist may be called to *aid* the church. What is brother Watson doing? He is aiding the church, under the elders, under their direction. There is not anything put under Watson and to say so is a *false* charge. And for Ketcherside to get up here and to charge such on you good brethren is a misrepresentation of you first, last, and always.

Now, brother Ketcherside says, "I work under the authority of the elders wherever I go." Well, what are you quarreling about? What are you quarreling about if you do? That is what brother Watson is doing. That is what he is doing, so what are you quarreling about? Again Ketcherside says, "I did that in Ireland. I do it *everywhere*" (reading from chart). Well, why cannot brother Watson do it? You say Watson is not working under the elders. All right, then you *prove* he is not. You just try it. You say, "All was turned over to him." That is not so. That is not so; he works *under* those elders. All the work at West End is under them. Watson is at West End by the invitation of the elders. Now, brother Ketcherside, I suspect I have asked you this a thousand times (laughter), to give me chapter and verse for elders calling a man for two weeks. Now you count it up. Some of you counted how many times I mentioned the *Mission Messenger*. Now count up, in these speeches and the ones at Paragould, how many times I asked you to *give me chapter and verse* for calling an evangelist here for two weeks. I read to you last night, where Manchester Avenue called you for two weeks. You give me chapter and verse for two weeks and I will give you the one for *two* years. You say an evangelist may go help a church. So what are you quarreling about?

Brethren and friends, is not it a sad thing that a man will stand up here and impugn the motives of every gospel preacher; and say you would not preach if people did not pay you? He says that all in the world you are interested in is the money that you get *out of it*. I have what he said right here off of the tape. He said everyone of you is not interested in the Lord Jesus Christ and the church of the living God. All you want is just the filthy lucre. I think that is the most shameful thing that ever fell from the lips of

anybody that claimed to be a member of the church of the living God. I am thankful for you gospel preachers. I am thankful for these good elders of the church who can arrange these programs and as to whom you call to help you, and *how long* you keep him is not any of brother Ketcherside's *business*.

And all these arguments about the pastor system is simply fighting a *straw man*—except it is fighting what he will *affirm* tomorrow night. Tomorrow night he will stand right here and affirm that a *preacher* ought to take *charge* of a church and *run it*. You watch him. He has already signed the proposition and he will affirm it; then turn right around and file objections to it. File your objections *against* what you proclaim tomorrow night, brother Ketcherside. We do not have any such thing among us and never did have; and if we did have, we would *stop it* in a hurry. It does not exist, except in your crowd.

Now all in the world that is involved in this is the right of you elders of the church to carry on your program and to call whom you please. The Manchester elders say, "We can call brother Ketcherside for two weeks. We can use him to teach child training." We can use him to teach and after two weeks he will resign and go somewhere else. Maybe he will resign in the middle—that would be resigning—and if he stayed the full two weeks I guess his time would be up. And that is all in the world there is to this issue. Ketcherside says the rest of you elders cannot do that. He says you do not have any right to do what we do. Now, is not that something to make an *issue* out of? He has carried this false doctrine all over the country and disturbed the churches and caused the hearts of the people to bleed. He has divided homes and churches. Such divided homes and churches are in this city today. There are fine Christian families that are divided. *Why?* Because Ketcherside will not let a church over here in this community carry on its own affairs.

My time is up. May the good Lord bless you. Brother Ketcherside, it is your time now.

KETCHERSIDE'S THIRD NEGATIVE

Brother Wallace, brother Watson, brothers and sisters in Christ, and friends:

It becomes my duty as the negative, of course, following my brother, to review those things he has said, and attempt as far as I can to follow the arguments he has presented. First of all, I wish to notice his initial statement to the effect I misrepresented the quotations from Lipscomb and Harding. Our brother implies that I deliberately misrepresented these men. He implies that I knew better when I read what these men said. He assumes they were talking about such a condition as I shall present tomorrow night. But I want you to listen again to what they said. The only way you can know what any man means is by what he says. I think that David Lipscomb and J. A. Harding were thoroughly capable of expressing their own minds. So listen to what they said and I will just leave it with you. I merely told you what they said, and I'll read it to you again, and let you see if I misrepresented them.

Here is David Lipscomb: "After a church is planted the idea of retaining a man to preach constantly for that congregation is foreign to the whole scope of Biblical teaching." That is what he said! Did he mean it?

Now I'll read J. A. Harding: "The minister is not a necessity. He is a fungus growth upon the church, the body of Christians, dwarfing its growth, preventing the development of its members, and until the church gets rid of him it will never prosper as it should. In the Bible we find all the necessities."

Now from James A. Allen, who he says may be in agreement with me on this subject. Incidentally brother Allen is also in agreement with Lipscomb and Harding. The trouble is that these brethren do not stand where Lipscomb and Harding stood, and they know it. They are trying to cover up that fact, smooth and trowel it around, and make you believe they still stand where these men stood. They do not. I proved to you conclusively that forty-seven years ago there was not a single person in the south occupying the position that Sterl Watson occupies at West End Church. That is a new thing. David Lipscomb opposed it. J. A. Harding opposed it.

Brother Allen says: "Not only did Lipscomb and Harding teach that it is sinful for a man to become the minister of a church, but they just as unequivocally taught that any church that hires

a minister has gone digressive." Now brother Wallace gets up and affirms it is scriptural to hire one. He affirms then, according to Lipscomb and Harding, that it is scriptural for a church to go digressive. That is the whole sum and substance of it.

I'm not through with it yet. I'll read some more from David Lipscomb: "A church that has to send to others for help to conduct its services in worship and work is not a self-supporting and self-edifying church. This is true, no matter how great the number, the talent, or the wealth of the congregation."

David Lipscomb further made this statement: "The great fountain evil on the subject is the over anxiety of the churches for preaching, meaning by that, sermonizing." He did not say the great fountain evil is the desire of the churches for someone to run them. He did not say the great fountain evil is for churches to desire someone to boss them. He said, "The great fountain evil on the subject, is the over anxiety of the churches for preaching, meaning by that sermonizing. The demand for eloquent or fascinating and sensational preaching, as the condition of the church meeting and as a means of worship and edification, absolutely deprives the church or any number of its members from all opportunity for developing or training talents within themselves."

Talk about misrepresenting David Lipscomb and J. A. Harding. If ever a man misrepresented anyone, this man who stood before you tonight, deliberately misrepresented those men. He tried to make it appear that those ancient worthies stood just where he stands. I tell you they stood diametrically opposed to the position he takes. Imagine, after I have read you from their writings, David Lipscomb, J. A. Harding and those men, daring to stand up and affirm the kind of proposition brother Wallace signed. That is so ridiculous, absurd and asinine as to beggar human description. Talk about misrepresentation!

I wonder if he thinks I misrepresented J. N. Armstrong, one time president of Harding College, who said: "I do not believe it would be possible to write a history of our present day churches, the strongest ones in the country, and not reckon with the minister of that church. I mean there would be no history that would not encircle him. His leadership in that church would be an essential part of that history. He could not be passed over in silence. It would not be a faithful history if he were not made prominent. But in the history of the work of New Testament churches, no such

minister was to be reckoned with." I want to know if I misrepresented him?

In the Gospel Advocate, March 25, 1943, H. Leo Boles made this statement about this hired preacher proposition. "A strange thing has come into churches of Christ today, for a preacher to be hired and fired." He said it was a strange thing. H. Leo Boles declared it was not scriptural in origin. It is a foreign thing.

Last night I quoted this from E. C. Fuqua: "The idea that each congregation needs a preacher in the pulpit continuously is a wrong idea. There's not an example in the New Testament where an inspired man stood in the same pulpit from Sunday to Sunday and preached to the same people on the same subject. Preachers went about preaching to the unsaved. The elders stayed home and taught the congregation and developed it in gospel work. Though Paul and Timothy were stationed for a time with a congregation, there is no evidence that either of them preached regularly for the congregation. I believe such a practice is unscriptural." But brother Wallace affirms that practice.

No, I did not misrepresent these men. They have been misrepresented. Yes indeed. David Lipscomb has been misrepresented from this platform. Do not think he hasn't. So has J. A. Harding. But the man who misrepresented them was the man who first made the accusation they had been misrepresented. He did that, and I want to know if this audience tonight cannot see that he deliberately tried to offset the fact that I stand with these men on this issue and take the same position they took. He wants it to appear that he takes the position they held. Why did they not have the practice if they had the position? In the days of Lipscomb and Harding, they did not have the one man system. If they believed in it why didn't they practice it? He is accusing these men of believing in something they would not practice. They did not have the system until after these men were dead, or until about the time they died.

Again, he says I must apologize for what I said about his other chart, and brother Wallace implies that I slandered him. Brother Wallace, I wouldn't slander you. I never slandered any man on this earth. I want to tell you exactly why I said what I did about your chart. When we were at Paragould, Arkansas, here is what happened or transpired, reasonably well according to what the tape recorded. He said, "I want to get some more matters before you. Hang up my next chart, please, in a hurry. Now then, no,

that is not the one I want (speaking of the chart). That'll be alright though. Leave it up there. Leave it up there? Is that the last one? Am I out of charts? Well, anyway we'll get back to *the other one* in a moment. Now then, let him make his syllogism argument here (pointing to chart). This chart is alright. It doesn't make any difference brethren, whether I had the other one or not. It's all the same thing. Now let him make his syllogism argument in view of this chart."

So he didn't have the *other* chart. I wonder if he has the *other* one tonight? It was the other one I was talking about, and the one he said he did not have! Now, if he didn't have it then, does he have it now? He could not have referred to the ones he had already used, because he had put them up. He had already used them, and he said that in his last speech and on his last chart. The brother who was putting them up for him said "Oops, I left it in the car!" Maybe it is still there, I do not know. But I didn't slander him. I merely asked where his other chart was?

A brother in Paragould told me what he thought was on that chart. Now, if it wasn't true, and if it wasn't on that chart, I would not slander you, brother Wallace. If you say you did not have another chart, that is fine. Maybe you were mixed up that night, maybe you thought you had another one and did not. You acted like it. You asked "Is that all of them? Am I through? Do I not have any more charts? Are there any others?" Perhaps you were just mixed up. Maybe you didn't have any more. I'll accept your word for it. I'll just take brother Wallace's word for it. I'll take it that he did not have another chart, and if it will make you feel good, I am sorry that I said that you said that you had another chart. I'm sorry I said that. This is just what I said. That he said he had another one. He did say there was another one and he said he did not have it!

The next thing now is with regard to his resignation. I want you to know that brother Wallace did not resign out in Wichita like he would resign in the middle of a gospel meeting. He resigned from a position out there, where he had a definite arrangement, sometimes these brethren call it a contract. If you don't think they do, I'll read it to you. Yes, they sometimes call it a contract, and if I am challenged for it, I shall produce the proof. He resigned from a position as the regular minister of the church at Wichita to get out and do evangelistic work. These boys know there is a difference between what brother Sterl Watson is doing and evan-

gelistic work. Brother Wallace knows it because he quit what he was doing to go out and do evangelistic work.

When we get after them, it is all evangelistic work and they are all evangelists. But, believe me, before we get after them, they talk about the regular minister, and resigning to do evangelistic work. And I read it to you just exactly as the report was given. "G. K. Wallace resigns to do evangelistic work." If he resigned to do evangelistic work, what was he doing before? But he said it was exactly like resigning in the middle of a two weeks meeting! Let me ask him this, when he resigned in the middle of that two weeks meeting, was he already doing evangelistic work? If so, did he resign to go and do evangelistic work? That is ridiculous. He resigned in Wichita from the position of *regular minister*, the report says, to go out and *do evangelistic work*. That explanation won't do. Now your patch has blown out as well as your tire, G. K., so you'll have to think up a better one than that!

Well, let's get along! He said he was over with the Manchester congregation, but he would not contribute anything, because he would not encourage a faction. At the same time he said the brethren passed the emblems to him, but he would not partake of them. I'm glad the brethren didn't just pass the plate for his money and refuse to pass the emblems to him. I am glad that they at least attempted to extend that fellowship to brother Wallace, because I feel that under the circumstances they should have done it. But he would not partake. He would not encourage a faction!

In view of the fact that the record says "Not forsaking the assembling of ourselves together as the manner of some is" I wonder if he did not forsake the assembly to go over and meet with a faction on that day? I also wonder if the fact that he did go over and meet with "a faction" when he should have been at a place of worship where they are so "faithful", I wonder if that would not constitute a grave offense? Wonder what brother Wallace would have done if Jesus had come while he was over there? What would he have done if Jesus had stepped in the door while he was over there? When he should have been at some "faithful" place of worship. If he had to forsake Jesus to go and meet with the brethren, it is a good thing the Lord did not come and catch him there! I do not know, but perhaps he would have been better off there if the Lord had come. Now, brother Wallace, you have been once, come back some more. You have made the first step. That is the thing to have done, and now that you have

come once, keep on coming, and get right with God. Bring the rest of your brethren with you. All of you come. That's the right thing for you to do!

Brother Wallace assures us he did not put anything in the collection plate. Of course, I do not know that he ever puts anything in anywhere. All we have, is just the fact that he did not do it there. We do not know whether he ever does so, or not.

But brother Wallace left his proposition tonight. His proposition is: "The employment of a preacher to preach for the congregation as practiced by the church at 6152 Wagner Place, St. Louis, Missouri, is scriptural." He left the proposition. He got away from it, and his charts which he put up did not have one thing in the world to do with it. He started debating the Paragould debate over. That is what he did. He knew before he came up here what I was going to say, but because I did not say it, he had his charts all fixed out, and he had to get them up anyway, so he is debating the Paragould debate over. Brother Wallace, will you let me order my part of this debate like I think it should be ordered? Why did you start in to answer arguments that I had never made? Why did you answer them before I had even offered them? I did not make those arguments. Those are things I offered in Paragould. You resented it because I wanted you to put up the same charts you used down in Paragould and then you want to debate the Paragould debate. Well, I'll follow you. It doesn't make a particle of difference to me. "Where he leads me I will follow!" I must do that, since I am in the negative.

Let us have his charts back up. Let's get the first one up that he used tonight, gentlemen! Will you please jump to the task, because there may be a *missing one* here like he said, that I will not get to tonight. (See Chart Page 80.)

Now I want you to look at this. Brother Wallace has left off the proposition with reference to the work of brother Watson, and has begun to debate "mutual ministry." What has that to do with his proposition? That is my side of it. He is expected to be affirming tonight. But let us look at his chart. "The New Testament specifies the way by which this edification shall be done, specifically stating that you may all speak one by one. That is not an expedient. It is the law." Now, that is absolutely true. The New Testament does say that. It says it in 1 Corinthians 14.

Now, my brother censures me for going to 1 Corinthians 14. Ah yes, he does not like for me to go to that chapter for proof.

MUTUAL MINISTRY

The New Testament specifies a way by which this edification shall be done, specifically stating, "You may all speak one by one"—that is not an expedient. It is a law." K-WKD. P. 30.

"When the New Testament church met, everyone brought something to contribute to the edification service of the church." K-WKD. P. 30.

"The New Testament says that when the church assembled for worship, when it comes together in one place to be edified, all are to be given privilege to edify." K-WKD. P. 47.

"You may all do it. Now I want him when he tackles this the next time in debate to deal with the word all."—K-WKD. P. III.

KETCHERSIDE VS KETCHERSIDE

"The speaking plan made out by the elders gives every brother a chance to function limited only by their ability." MMM, Vol. 10, No. 10, P. 7.

"He (Wallace) said that those of us who believe in mutual ministry advocate that all must speak in the church. I deny that. I never did teach that." K-WKD. P. 83.

I'll tell you what I would like to do. Since he censures me for going to 1 Corinthians 14, I wonder if he would like to have me read again from that speech he made before the Christian Church in Oklahoma City. Would you like to have me do it? Would you like for me to show that brother Wallace went right to 1 Corinthians 14 to prove that the women could not speak in the church? Would you like for me to go over his speech on that? Then he concludes to them: "Is there any spiritual among you, let him acknowledge that these things are the commandments of God." So it is right for him, but wrong for me. If he wants to go to 1 Corinthians 14 when he is dealing with the Christian Church, that is alright. Now I've introduced that, and if he questions it I am going to read it to him. All he has to do is just ask for it, and if he does not ask for it, I may read it anyway. It will not be anything new! Folks, brother Wallace did it, he went to 1 Corinthians, chapter 14.

The fact that the church must extend liberty to all the brethren in the body to edify, does not mean that they are all to speak at the same time. They have the liberty, but the congregation cannot remain in assembly forever. Mind you, and I want you to get this, it is true that sometimes in the New Testament church, when

the congregation assembled, one man spoke. Paul spoke, for you will remember he was present, and he spoke one time. But the same apostle who spoke on that occasion, is the same apostle Paul who set up this arrangement, and said, "you may all speak one by one."

Sometimes the congregation did that, and sometimes they did not. Sometimes when a brother is present as a visitor, we ask that brother to speak, but remember this one thing, and this is the difference between us, in the congregations which we represent there is a constant liberty extended to all of the brethren to edify. They may make these arrangements with the elders previous to the service, or they may even stand up and request the privilege, and they will be granted opportunity to edify. And the elders of the congregation make arrangements whereby every male member of the body who has the ability to edify, is given the opportunity to do it, one by one. Not necessarily always on the same Lord's Day, of course not, that was not even true in the exercise of the gifts in 1 Corinthians 14. They did not all speak on the same Lord's Day, but all were given liberty to edify one by one.

This statement on the chart: "The New Testament says that when the church assembled for worship, when it comes together in one place to be edified, all are to be given the privilege to edify." That is true. They are all to be given the privilege to edify. If you do not believe that they are all granted that privilege, you contact the elders of the Manchester Avenue church, and see. If a brother comes to them and says, "I have something upon my heart which I would like to present to the church today and I should like to speak," you see if they will not give that man the right, privilege and liberty of doing so. And, while our brother said he did not know how we did it everywhere, let me just call to your attention, that in many of the congregations, the brethren upon Lord's Day morning are not even assigned, but anyone among them may rise up and speak. Even where a program of assignment is made every man in the congregation with the ability is upon the program.

Next, he says that this is Ketcherside against Ketcherside, because I contend for the speaking plan made out by the elders to give every brother a chance to function *limited only by their ability*. Brother Wallace says that those of us who believe in mutual ministry advocate all must speak in the church. I deny that. I never did teach that! The statement on the chart is exactly right. If a man does not have the ability, he cannot edify. A man must

only speak to edification when he has the ability to edify. That is all we have ever taught. That is all we ever said. We cannot contribute to the edification without the ability to do it, and it is only those who have the ability to do it, and it is only those who have the ability who are given the right. That is not a contradiction. Brother Wallace just got mixed up, and put down the wrong thing on his chart. There's no contradiction at all. We believe that everyone who has the gift should be allowed to use that gift. If a man does not have the gift to do it, if it is impossible for him to speak unto edification, he should not be put up.

Alright, put up the next chart. That is the one on spiritual gifts. Let's have the next one.

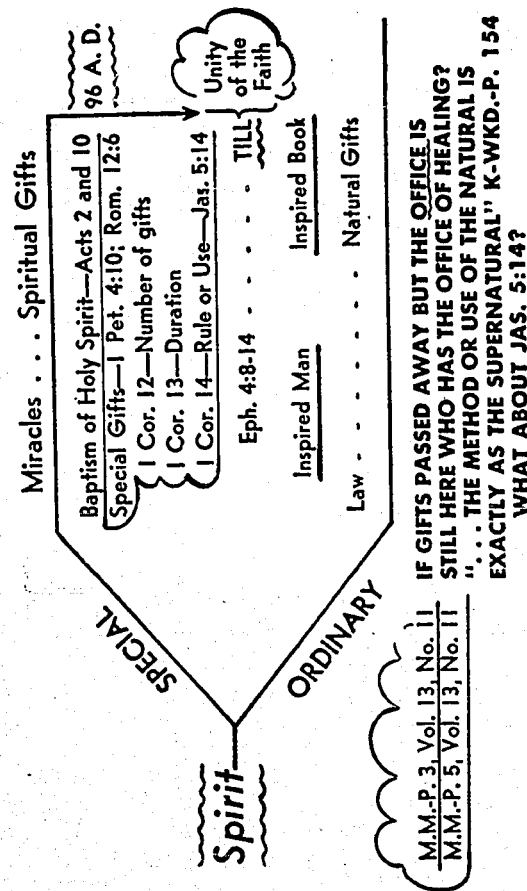
Folks, this does not have a thing to do with his proposition, not one thing on earth. It does not prove, does not even begin to demonstrate, it isn't a forty-second cousin toward proving the proposition he affirms is scriptural. The reason he puts this up here is to get you away from the fact that he affirmed the practice of brother Sterl Watson was a scriptural practice. He goes into a long dissertation upon this matter, but I want you to notice the chart. He says the Spirit operated in such a manner that there were special gifts manifested through miracles and ordinary gifts through law. Then he goes on to show that 1 Corinthians 12 shows the *number* of the gifts; 1 Corinthians 12 the *duration* of the gifts; 1 Corinthians 14 the *rule* or *use* of the gifts.

He says that Ephesians 4:8-14 shows that these *gifts* were to be exercised until the unity of the faith should come. But there is a difference between Ephesians 4:8-14 and 1 Corinthians 12, 13 and 14. I want to use his same charts to prove that to you.

But he asks if the gifts passed away and the offices are still here, who has the office of healing? The "office of healing" was a mere function. It was not an office as the apostolic office, because those in the apostolic office *had the gift* of healing! These gifts were not offices like that held by the prophets, because many of the prophets had the gifts. The gift of healing was not an office like that of the elders (pastors) because many of the elders had the gift of healing. What made him say that?

Now the method or rule of use for natural gifts is exactly the same as that with regard to supernatural gifts. That isn't a crackpot theory of mine. It was the doctrine taught by Alexander Campbell. It was the explanation made by James A. Allen, and it was the thought of all the pioneers in the restoration movement. It was

likewise the thought of the apostle Paul. Let us just see then what happens with reference to these offices (apostles, prophets, evangelists, teaching pastors).



Now the next chart. That is this one right down here, brethren!

DIALOGI (PREACHED, DISCOURSED) DOES THIS WORD MEAN MUTUAL EDIFICATION?

- PAUL AND DISCIPLES, Acts 20:7
- PAUL AND INFIDEL JEWS, Acts 17:2; 18:4, 19.
- PAUL AND ATHEISTIC PHILOSOPHERS, Acts 17:16-17.
- PAUL AND ADULTEROUS FELIX AND DRUSILLA, Acts 24:25.
- ANGEL AND THE DEVIL, Jude 9
- GAL. 1:2—"UNTO ALL THE CHURCHES OF GALATIA."
- GAL. 1:8—"PREACH UNTO YOU ANY GOSPEL OTHER THAN THAT WHICH WE PREACHED UNTO YOU, LET HIM BE ANATHEMA."
- PAUL PRONOUNCED A CURSE ON ANY ONE WHO WOULD PREACH ANY OTHER GOSPEL. KETCHERSIDE CURSES ANY ONE WOULD PREACH THE SAME GOSPEL.

GOSPEL CONTAINS GOD'S RIGHTEOUSNESS . . . (2 Peter 1:1-4) Rom 1:16, 17.
"RIGHTEOUSNESS OF GOD" REVEALED IN THE GOSPEL CONTAINS ALL THAT PERTAINS TO LIFE. 2 Peter 1:1-4.

"THE PASTOR SYSTEM AND THE MEETING SYSTEM STAND OR FALL TOGETHER"
LEROY GARRETT, B. T. Vol. No. 12, P. 157.

"GIFTS" NOT OFFICE EVANGELIST PASTORS TEACHERS	} WHY	FOR the perfecting of the saints, UNTO the work of ministering, UNTO the building up of the body of Christ	} HOW LONG	"Till—the unity of the faith"
		Eph. 4:8		

THE APOSTLE WAS AN OFFICER (OVERSEER)—Acts 1:20.
THE ELDER WAS AN OFFICER (OVERSEER)—1 Tim. 3:1.
IF THE EVANGELIST WAS AN OFFICER, PLACE PASSAGE HERE.....

In his wonderful translation, recognized and given to the world, Alexander Campbell brings out beyond the shadow of a doubt, that the offices were the gifts referred to in Ephesians 4. When Jesus Christ "ascended up on high, he led a multitude of captives with him, and gave gifts unto men." The record says, "He gave some"—and literally translated it would be—"He gave some to be apostles, and some to be prophets, and some to be evangelists, and some to be teaching pastors."

This does not mean he gave some gifts to apostles, because he gave all of the gifts to apostles. They had them all. There was not a single gift lacking to the apostles. It does not mean that he gave some gifts to the apostles, and some more to the prophets, and some more to evangelists. He gave them all to the apostles, because the apostles were the ones who gave them to the others by the laying on of their hands. That was the way they were given to others.

This passage means that he gave some *men to be* apostles, some *men to be* prophets, some *men to be* evangelists, some *men to be* pastors, and some *men to be* teachers? Why did he give these various offices to the church? Friends, listen, these were all special offices. The apostles were officers. The prophets were officers. The evangelists were officers. The pastors were officers. There are not five offices here, but only four. There are but four, and correctly translated the last would be "teaching pastors," or "pastors, even teachers." He gave these four. They were all officials except one, according to brother Wallace. He picks one right out of the middle of them and says, "O no, the evangelist was not an officer." Will brother Wallace take his same definition from Thayer that he gave us a few minutes ago? I'm reading that very next statement in Thayer after the one which he read with reference to gifts. Thayer says this, "Specifically the sum of those powers requisite for the discharge of the office of an evangelist. 1 Tim. 4:14; 2 Tim. 1:6." That is the very next statement. "Requisite to the office of an evangelist."

Now look with me at the chart. What was the purpose of these offices? The first of these words "for" is from *pros*, a word which means "with a view to." Why were these men placed in the church? The apostles, prophets, evangelists and teaching pastors were placed in the church *with a view to perfecting!* Now the word "perfecting" here means "to train or develop." These men were placed in the church "with a view to training or developing *the*

saints to do the work of the ministry." They were not put there to do it. They were put there to develop the saints to do the work of the ministry unto the building up of the body of Christ. If you do not believe that, go down to verse 16, where the record states that it is "by that which every joint supplieth that the body makes increase unto the edifying of itself in love." These offices were placed there to train or adapt all of the saints to do the work of ministry to the building up of the body of Christ. Ah yes, that was the purpose of it!

Now notice what brother Wallace says. He asks how long, and answers that the arrangement will continue till we come to the unity of the faith. I want to make this statement tonight. I deny that passage teaches what he says it does. That does not indicate the duration of the arrangement. The word "till" is from the Greek word *mechri*, and there is not a single thing in that word which even hints at how long a thing may last. There is nothing in that word that even begins to hint at the thought that it expresses the culmination of anything. The power to do that is not in that word at all. Brother Wallace is wrong on that, just as he is wrong on a lot of other things. There is no power in *mechri* to indicate cessation of either place or time. That just does not belong to that word.

The word *mechri* may indicate the highest point reached, or the territory touched, but it never points out the time or place of the cessation of anything. It states the object or purpose in view in this instance. Let me give you an illustration to show what I mean while you look at his word "till." The same word is used in Acts 20:7. The record there says that the apostle spoke to them "and continued his speech until midnight." That is the same word. That is the word *mechri*. He continued until midnight. Did that end his speaking to them? The very next verse goes on to say that he "continued till the break of day." Now that last word "till" is from *achri*. The word *achri* does signify the cessation or end of a thing. But the word *mechri* does not!

Let me give you another illustration. The word *mechri* is used in Philippians 2:8, which says that Jesus "became obedient unto death, even the death on the cross." Does that mean that as soon as he died, he ceased to be obedient unto God? Did that end his obedience? It shows the highest point of his obedience, the peak of his obedience, but not the end or cessation of it.

Think with me about the word in 2 Timothy 2:9, where Paul

says: "Wherein I suffer trouble as an evil doer even unto bonds." Does that mean that as soon as they bound him he quit suffering? According to brother Wallace it does. That ended his suffering. Just as soon as they bound him that ended his suffering trouble. "Till" means the end of it! Folks, the word "till" in Ephesians 4:13 doesn't mean that, doesn't prove that! You must go to 1 Corinthians 13 to prove the end of the gifts.

This passage is not dealing with the gifts but the offices. A man could be an elder and not have any of the gifts. We have elders today who do not have spiritual gifts. A man could be an evangelist and not have a gift. We have evangelists today who do not have gifts. This passage (Eph. 4:11) is dealing with the offices. Why did God give those offices to the church? He gave those men to be officers unto the church, with a view to training or adapting the saints unto the work of ministering unto the building up of the body of Christ." And brother Wallace says all that was done away with. It is all done away!

Let me give you a parallel. Let us just imagine that we are talking about the United States army. We induct into it a group of raw recruits. I use this language: "The president gave some to be captains, and some to be lieutenants, and some to be sergeants, and some to be corporals, with a view to training or adapting the soldiers for the work of service unto the building up of a fighting force till they all come to a mature army capable of fulfilling their task as an army." Does that mean that as soon as we get them trained, we should kill all the officers? Does it? The meaning of this passage is exactly as I have given it. The word "till" has to do with the purpose. The purpose is stated two ways. It is first stated in an affirmative manner and then in negative fashion. If you'll read Ephesians 4:13,14 you will find that is the case.

Now, let our brother deny that. If he denies it I have a right to answer his argument in my final speech. I want him to remember that: I have a right to reply to him, and if I must introduce another scripture or two in order to answer him, I'm at liberty to do so, for the reason that I will not be introducing new argument, but only confirmatory proof to answer his questions.

That is the lesson that is taught here, my friends, and I want you to know that God placed officers in the church of the living God. And evangelists are officers, they were among this special group. Yes, evangelists are officers of the church. These brethren are denying that because they want to get away from the idea

of an evangelist going forth to do the work which God enjoined upon him to do, and which, as my brother said, we shall talk about tomorrow night. I wonder why. I think I can tell you why. It is because they want to call the evangelists out of the fields and settle them down. It is because they want to turn over to them another special work. Am I through? (To L. E. Ketcherside). Five minutes. Thank you very much. I was just getting warmed up real good.

Brother J. D. Tant, who had a lot to do with the establishment of several schools, turning out professional preachers, had this to say: "Most of the churches today are under the control of our Bible colleges." No, I am not misrepresenting brother Tant. I'm just reading from brother Tant. He said: "The college makes the preacher, and the preacher rules the elders, and the elders are fast becoming a set of moral cowards without courage enough to rule the church of God. Forty years ago most all of the old timers in Texas hired Mexicans to herd their sheep, as Mexicans were considered the best shepherders. But the Mexican learned he could train his shepherd dog to herd the sheep and let him set under the shade of the tree. Most of our elders caught the idea, so they began to hire the boys out of college to come and feed their sheep which would take the responsibility off of them. So the boys are feeding the flocks and the elders are fast weeding out old time gospel preachers and are getting like the churches around them." The Mexican found that all he had to do was push his sombrero back on his head, and sit there in the shade. When one of the sheep began to go astray, all he needed to do was to whistle and yell "Sic 'em" and of course, the shepherd dog would run out and round up the strays. The shepherds didn't have to do that. Now, brother Tant says the elders learned a lesson from that. They began to hire men to go out and do the same thing the Mexican used his shepherd dog to do.

Brother James A. Allen made this statement: "Our preachers have almost grown into a clergy. Most of them are on the hunt for a good paying job. They are looking for big churches with plenty of money. When one of them sits down upon a church, the only way to separate him from the job is to use dynamite. While he draws his salary, he runs out to other old established churches and holds all the meetings his church will stand for, thus greatly increasing his already too great income." Now do not say that brother Ketcherside talked about money. That is brother Allen. I just read what he said. I did not misrepresent him!

F. C. Sowell says in Gospel Advocate, November 29, 1948: "And furthermore it is getting to be noticeable that they will preach on Sunday and Sunday night for a church for which they are acting as pastor, and begin on Monday night with the old country congregation, to hold a series of meetings. It is presumed by this procedure that a collection will be made at both places."

H. Leo Boles said in Gospel Advocate, August 9, 1945: "It saddens me to be compelled to say that there are many who are preaching as much for money and as much as a professional calling, as many who engage in the business world. Therein lies a plain danger. It is when churches become wealthy and also cultured when measured by the worldly standard, that departures from the divine model find congenial soil in which to grow innovations. We are unquestionably entering that period today."

Brethren, H. Leo Boles is gone. J. D. Tant is gone. But the words of these men live on and they ring true tonight. They are given special emphasis when a man dares to stand before a group of disciples of the Lord and affirm that a thing is scriptural which they said would come to pass, and which they knew would lead the church on that rocky road down to despair and eventual apostasy. Yes it is true, we have developed a clergy system. It is true that this clergy system is today sapping the life and strength from the church of the living God. It is true that men who oppose it will be persecuted, exactly as men have been persecuted, misrepresented and maligned in every age when they have opposed an entrenched clergy system. But I say to you that I thank God tonight that I can lift up my voice in an appeal for a full and complete return to New Testament Christianity. This means a divesting of the church of the minister in each congregation and getting rid of the man hired to do the job which God has given to every member of the body of the Lord Jesus Christ to do. Thank you.

WALLACE'S FOURTH AFFIRMATIVE (First Proposition)

I am glad to appear before you and to continue our studies again this evening. I want to reply to the things we have heard, as they were brought to us by brother Ketcherside. He again brought up quotations from brother Harding, brother Lipscomb and some other brethren and says that he agrees with them. He does not understand the issue about which they were talking. I will just wait till tomorrow night and let you see for yourself, because tomorrow night he will be standing here affirming the very thing that he fought tonight. Then you will clearly understand. So just remember that tomorrow night brother Ketcherside will be affirming the pastor system. He and his crowd are the only pastors in the brotherhood. They affirm the pastor system and are proud of it. They take over churches and run them. That is the thing those brethren (Lipscomb, etc.) fought and when Ketcherside gets through with his speeches tomorrow night, you will understand what those brethren were talking about.

Then he said, "Any church that has to send for somebody else outside of it to help it is not a"—I do not know whether he said, "a New Testament church" or what kind of church it is, but it was not like it ought to be. Why does Manchester Avenue have to send for somebody to come and teach in their various programs? Or do you ever use anybody besides brother Ketcherside? Is Ketcherside the only preacher you ever have over there at that place?

He quotes brother H. Leo Boles. I know he misrepresented brother Boles. H. Leo Boles and I, together, taught classes at Freed-Hardeman College for a long period of time. We roomed together. I knew brother Boles mighty well. He fought what brother Ketcherside will be affirming tomorrow night.

Now he says, "Brother Wallace, I would apologize for slandering you if I did, but I did not slander you." He read from the *Wallace-Ketcherside Debate* book. I will turn to the book here and show you something. Brother Ketcherside, you ought not to gossip. You did that down at Paragould. I had to correct you for that. At Paragould I referred to some charts. I had a bunch of charts piled down on the floor just like I had here tonight. I asked the boys to put up a chart and they put up the wrong chart. I said, "That is not the one." And then they put up another chart and I said, "Now then, this chart is all right." It does not make any difference,

brethren, whether I have the other one or not. It is all the same. I did not say I left a chart at home. I used every chart I made. Now the chart that I wanted the boys to put up is the one that appears in the book on page 246. In closing my speech I wanted to use the chart that appears on page 246. It was piled down with the others and they could not get it all untangled, and I said, "Let it alone." Then Ketcherside went off and told that I had a chart made up to make him look like a king and published that slander all over the brotherhood. You ought to be ashamed, brother Ketcherside. I never said anything like what you say in the *Wallace-Ketcherside Debate* and you know it. Now, brethren, get the book and read it and you will see that it is not in there. I was referring to a group of charts piled down there just like they are here tonight. You still ought to make an abject apology without any "ifs" and "ands" and "buts." And quit gossiping. You are not going to get anywhere by gossiping among the people.

Now, he inferred I had a contract with the church. I never had any such thing in my life with any church on earth. And he ought to know it. He knows it now.

He talked about the proposition and says, "Well brother Wallace is debating the Paragould debate over by referring to I Corinthians 14." He said, "He does not want me to use I Corinthians 14." I do not mind you using it, brother Ketcherside. It is the *misuse* of it to which I object. If you will use it right, it will be all right with me. It is the misuse of it—the way you misuse it and abuse it that is wrong. But I will tell you this. We did have part of the Paragould debate over, because last night he got up and made that old threadbare speech that he makes everywhere he goes. It is in the book almost word for word. He just went right over it again. What else could I do but reply? He brought it up; I did not. I simply replied. I took up those passages he introduced and replied to them. What do you want me to do, brother Ketcherside? You brought it up and brought it into this debate. He is trying to patch up the Paragould debate. He is not satisfied with what he did, so he just tried some more of it tonight. He could not get away with it down there and he will not here. You will not get away with it next time, either, brother Ketcherside. You just remember that. You were the one that brought I Corinthians 14 up. You brought that up last night yourself. He then got up here tonight and cried about brother Wallace bringing in I Corinthians 14. If you do not want me to reply to it, do not bring it up. Now you are the one who brought

it up. I do not object to your using I Corinthians 14. But I am ashamed of the *use* you make of it. I object to your *misuse* of it.

Now he says, "Well, I do not say everybody has to speak at the same time." Would you get up here and repeat all that speech about, "You cannot sit and *watch* people in the collection as all of you put something in. All of you have to give." Do you remember that speech last night? That big speech he made about "Everybody has to put something in the collection plate." He says, "You cannot sit there and watch as you must give too." He said, "Down here where brother Wallace goes, why somebody gets up there to talk and everybody has to sit and listen." He then asks, "Do you do that with the collection? Oh no! You have to have part in the collection." Then he gets up and says, "Oh, brother Wallace, I preach that but I do not believe it." I knew it. He said he did not believe everybody had to teach. And he confessed that he did not. He affirmed it and then said, "I do not believe it. I take it all back." He is the worst confused man I ever saw in my life. I think he is a pretty good fellow, but terribly confused. Yes, terribly confused! He says, "Sometimes we do it and sometimes we do not." But, brother Ketcherside, you affirmed it is a law. He said, "Well sometimes we do it and sometimes we do not." But you said it is a law that all must speak. You are going to torment if you do not start doing it every time. You ought either to get your practice up with your teaching or quit your teaching. You affirmed last night that teaching was just like the collection, that no one can sit by as all have to participate, and if you do not do so you violate a law. Now you get up and say, "Well, I do not believe that." I do not either. That is the objection that I have to your use of I Corinthians 14.

Now he says, "That chart on spiritual gifts had no relation to the proposition." Oh yes, it did. Because that is what you made your speech on last night. I had to put up that Paragould chart because you made your Paragould speech. If you make another Paragould speech I will bring up the charts from the rear. If you get off on that speech again, I will bring them up. I brought this chart up because it covers the speech you made. That speech has been published everywhere and you bring up all those passages—I Peter 4:10, I Corinthians 14, and Romans 12, and so on. To those passages he went, so I just hung up the chart. Now if this chart did not have any connection with the proposition, then his speech did not. What did you bring it up for? I will teach you to let things alone to which you do not want me to reply.

DIALOGOMI (PREACHED, DISCOURSED) DOES THIS WORD MEAN MUTUAL EDIFICATION?

PAUL AND DISCIPLES, Acts 20:7

PAUL AND INFIDEL JEWS, Acts 17:2; 18:4, 19.

PAUL AND ATHEISTIC PHILOSOPHERS, Acts 17:16-17.

PAUL AND ADULTEROUS FELIX AND DRUSILLA, Acts 24:25.

ANGEL AND THE DEVIL, Jude 9

GAL. 1:2—"UNTO ALL THE CHURCHES OF GALATIA."

GAL. 1:8—"PREACH UNTO YOU ANY GOSPEL OTHER THAN THAT WHICH WE PREACHED UNTO YOU, LET HIM BE ANATHEMA."

PAUL PRONOUNCED A CURSE ON ANY ONE WHO WOULD PREACH ANY OTHER GOSPEL. KETCHERSIDE CURSES ANY ONE WOULD PREACH THE SAME GOSPEL.

GOSPEL CONTAINS GOD'S RIGHTEOUSNESS . . . (2 Peter 1:1-4) Rom 1:16, 17.

"RIGHTEOUSNESS OF GOD" REVEALED IN THE GOSPEL CONTAINS ALL THAT PERTAINS TO LIFE. 2 Peter 1:1-4.

"THE PASTOR SYSTEM AND THE MEETING SYSTEM STAND OR FALL TOGETHER"

LEROY GARRETT, B. T. Vol. No. 12, P. 157.

"GIFTS" { APOSTLE
NOT { PROPHETS
OFFICE { EVANGELIST
PASTORS
TEACHERS

WHY { FOR the perfecting of the saints,
UNTO the work of ministering,
UNTO the building up of the body of Christ

HOW LONG { "Till—the unity of the faith"

THE APOSTLE WAS AN OFFICER (OVERSEER)—Acts 1:20.

THE ELDER WAS AN OFFICER (OVERSEER)—I Tim. 3:1.

IF THE EVANGELIST WAS AN OFFICER, PLACE PASSAGE HERE.....

Now then he says, "About this down here on the chart—why the office was just a function." Uh huh, I thought you would say that. "That is just a function. And so was the evangelist. That is what Thayer says. That is what Thayer is talking about. Thayer never did define an evangelist as an official. He says, "This is a power that is given, enabling them to serve"—this is a service. And in this further he says, "The sum of those powers requisite to the office, that is the *function* of an evangelist." That is what Thayer is talking about. That is the *function* of an evangelist and not an office.

In his last speech he will likely introduce some new passages. He tried that at Paragould. I guess he will do it now. Now, why did not you introduce your passages so I could reply? Look up here, brethren (pointing to blank space on chart). I want you to look at this. Look at this chart right up here. What is over here in this space? What verse did he tell me to put there? I asked for it. He said, "Oh, brother Wallace, I will wait and tell you something when you cannot reply." Are you not ashamed, brother Ketcherside? I want you brethren to note this. Here sits a man who goes over the country claiming to be leading the church back to a "restoration movement" and did not have the courage even to try to find a verse for this space. I put the blank there and put it up here in big red letters, "If the evangelist was an office, place the passage so stating here." Where is the passage? He read a statement from Thayer about a *function*. Thayer said the office of the evangelist is a function. All right, where is the passage that says the evangelist is an officer? He thinks he will wait and put something up there when I cannot reply and fool the people. Now if he had had anything, he would have put it in this space. Just remember he did not have one or he would have put it there.

Now get this. He made a speech about the word "till." I thought, "Of all the things, brother Ketcherside, can you read?" Look up there at the chart, brethren. I said, "Till the unity of the faith." There is where I made my argument—on the unity of the faith. He thought you would not see that and "I will preach on 'till'." Now get up here in your last speech and work on the *unity* of the faith. But remember that he did not have the courage to do so when I could get up here and reply. He knows that. He knows it. Surely he does. You know it too. That is the argument I made. Is this (holding Bible before audience) the unity of the faith? Is this all of the word of God? Does this contain all the Bible? If not,

are you a Mormon? You know that is the way a Mormon preaches—just like Ketcherside preaches on Ephesians 4:13. Now let us turn to this passage. Why, he said, "Brother Wallace, that is offices. This describes their offices." Do you know what Paul said? He says that "he gave gifts" and Ketcherside says "offices." "Office is not mentioned in Ephesians 4:12-13, brother Ketcherside, and I told you that here Paul mentioned *gifts*. That is what Paul said. *Gifts* are not offices. Ephesians 4:8 says "gifts" and Ketcherside deliberately put it "office." Do you think my brethren can not read? Why, look at verse eight—"gifts." *Gifts*. Then he said, "Oh, when the Lord went to heaven he took a group of people with Him." Can you read? Paul did not say anything of the kind. That is not there. It says when "he" ascended on high and not "they." "When he ascended on high, he led captivity captive, and gave *gifts*," not *offices*. Some of these men were officers but you will have to go somewhere else to find out who was an officer. Acts 1:20 says that the apostle was an officer. I Timothy 3:1 says that the elder was an officer. There is not a verse in the Bible that says the evangelist was an officer. If so, why did not he put it up here (pointing to blank on chart)? "I will wait, brother Wallace, and I will fool these folks and maybe some of them will not come back the next night." He just hopes that he can get up here and put something up there and I will not be able to reply. He would like to shift the word and hide behind it by making some change in the word and hopes you will not be back tomorrow night. Why did not you put a verse in that blank, brother Ketcherside? Tell us why you did not. (Ketcherside laughs at Wallace). You can not laugh that off. You did not do it, did you? What verse did you suggest that proves the evangelist is an officer? And if you make your usual arguments on it, I will prove you are not an evangelist at all. You are not now and you never have been. You have never been Scripturally ordained. Now that covers everything he said. Was not that hard? Here is a great debater, a leader, and a reformer, leading the church out of the wilderness, and that answers the whole thing.

What is all this about? It is all because Ketcherside does not know the place of supernatural gifts in the church of the Lord Jesus Christ.

Now then, brethren, I want you to take down these charts and I want to bring this part of the service to a close by helping to get your attention fixed upon the issue as it stands before us. I have

been affirming that it is Scriptural and right for the church to do as it does over here at West End. The proposition has been read. It has been clearly defined. I want to keep it before you and all this playing back and forth and hiding behind words and shifting the issue can not cloud it. When you go home tonight I want you to remember that here is the whole issue. When we come to wor-

ship God, there are laws that regulate us. Here (pointing to chart) is the law and the acts that are in worship. Worship is reverence paid or acts performed. The acts that we do in worship have been given to us—laid down in the Bible—and I can find chapter and verse for them. I can find chapter and verse for every act in which I ask you to engage in the worship of God or in becoming a Christian. Now that is the law. The *act* is required. I can find chapter and verse for praying. God bound prayer. He loosed the posture. I can find chapter and verse for giving: "Upon the first day of the week let each one of you lay by in store." There is "*each* one of you" and, as he said, "Everybody has to do it." Too, he says, "Everybody has to teach and you can not sit there and watch." You have to give too. Then he gets up and says, "I will back out on the teaching because we do not always do it and I do not believe it anyhow."

Now we must teach. We must eat the bread and drink the cup. In carrying out these acts or the law, there are expedients. An expedient is not a law. If I could find chapter and verse for the expedient, it would not be an expedient; it would be a law. I can find chapter and verse for prayer. The posture in prayer is an expedient. I can find chapter and verse for giving and the collection plate is an expedient. I can find chapter and verse for eating the bread and drinking the cup. Now the *Mission Messenger* says, "As to the kind and number of the containers, that is another matter and one on which the Lord has not legislated in the least. Therefore, all restrictions or legislations on that subject would be human and speculative." All right, now then he says if you try to restrict and regulate the containers, that is human and speculative. Let me hear you give chapter and verse for your communion set. Give me chapter and verse for song books. Give me chapter and verse for the communion tray. Give me chapter and verse for individual cups. Give me chapter and verse for the posture that is bound in prayer. I can find where God said to sing and if I sing with a book or without a book, I am doing what God says. Now *teach* is the law. "Go teach all nations, baptizing them into the name of the Father

PRAY—POSTURE EX.

GIVE — LAW
BASKET EX.

EAT BREAD—DRINK CUP—LAW—COM. SET. EX.

"AS TO THE KIND OR NUMBER OF CONTAINERS, THAT IS ANOTHER MATTER, AND ONE ON WHICH THE LORD HAS NOT LEGISLATED IN THE LEAST. THEREFORE, ALL RESTRICTIONS OR LEGISLATION ON THAT SUBJECT WOULD BE HUMAN AND SPECULATIVE."—MMM, Vol. 8, No. 9, P. 5.

SING—LAW—BOOK. EX.

MUSIC

VOCAL—Sing—Generic as Relates to Parts

INST.

TEACH—LAW—METHOD EX. TEACH

{ SOCRATIC—Mutual

RHETORICAL—Sermon

"ALL OF THE FEEDING OR THE TEACHING DID NOT HAVE TO BE DONE PERSONALLY BY THEM (ELDERS), BUT ALL SUCH TEACHING DID HAVE TO BE DONE UNDER THEIR SUPERVISION."—WKD, P. 56.

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KETCHERSIDE PREACHED TO THE CHURCH—MMM
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LAW

ACTS

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WORSHIP
REVERENCE PAID
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"ON MATTERS NOT LEGISLATED BY CHRIST, WE ARE LEFT TO USE OUR BEST JUDGMENT, AND TO DO WHAT IS MOST CONVENIENT AND DESIRABLE."—MMM Vol. 8, No. 9, P. 5.

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and of the Son and of the Holy Spirit, teaching them to observe all things, whatsoever I have commanded you, and lo, I am with you always, even to the end of the world." That is my right to teach. That is a law. I am to "preach the word, be urgent in season, out of season." I am required by law to teach. Here is a congregation over here like West End that has elders. All right, you ask, "Well, can they use you to teach, brother Wallace?" Now he did not affirm in this debate that the elders would have personally to do the teaching. He did not do that. Now I know it must be done under the elders, but he does not believe they have to do it personally. He says they can have the teaching done; on this we agree. That is the progress we have made.

Now then let us look again at the chart. Here is the *law to teach*. Here at West End is a congregation carrying out its responsibility to God. Here is a congregation with elders. What are these elders going to do? Ketcherside says, "Well, the speaking plan is made out by the elders." Would you then let the brethren over here at West End make out their speaking plan? Can they judge as to who has the ability? They *use* everybody that has ability. For you to say all the teaching is put under one man is a misrepresentation. I ask you, brother Ketcherside, to apologize to brother Watson for misrepresenting him. You stood right up here and did it again. You charged him with being *over* the teaching program of the West End church. Again, I ask you to apologize to him. Brethren, when you go home tonight and pillow your heads, remember that Ketcherside stood right here and misrepresented brother Watson first, last, and always. The teaching program at West End is not under him and never has been. He is not *over* the teaching program at West End and to get up here and affirm such is a misrepresentation of a fine gospel preacher. Brother Ketcherside, I call upon you to apologize to brother Watson and to this audience for such a rank misrepresentation.

Now can this congregation with elders carry on its work? All right, all the feeding and the teaching does not have to be done personally by the elders, but all such teaching has to be done under their supervision. All that brother Watson does is under their supervision. All of Ketcherside's arguments about the pastor system and his objections apply only to what he is affirming tomorrow night. He will get up here and affirm the pastor system. The only pastors on earth are these brethren right over here (pointing to Ketcherside's crowd). They have actually confessed it and admitted it and to-

morrow night will affirm it. He will stand right up here and affirm it. That is what you have. The pastor system is what you have in this community. You ask, "What is this all about?" Why, I reply that here is a man who comes in here and tells the elders of the West End church, "You do not have personally to do all the feeding but you can not use brother Watson to do some of it. If you do, that will make a pastor out of him." You elders go ahead and run your business. That is not any of his business. Every congregation is independent. Ketcherside says you have a right to select someone to help you. If you have selected brother Watson, that is not any of Carl's affair at all. Watson is not violating any Scriptures. He is carrying out the great commission. He is carrying out the teaching and the exhortation program of the church. Ketcherside will not dare to affirm that an evangelist can not teach the church. If he does, I will read out of his own works that he says the evangelist can teach the church. Here is what he says: "Certainly an evangelist can work with an officered congregation." How long he stays is an expedient. Now, brethren, Carl comes along and makes laws where God has not made them. He tried to bind a law upon the church of the living God. Can an evangelist work with an officered congregation? (Reading from chart) "Most any congregation may use an evangelist from time to time in conducting gospel meetings, development work"—how long may he stay there in that development work? That is what brother Watson is doing. How long may he stay? A thousand and one times now I have asked that question. Yes, a thousand and one times now, if I have not missed my guess. How long may he stay? You say they can call him. You say he can stay. You say they can pay him. He can be called. He can stay. They can pay him. Now how long can he stay? How long can he stay? Two weeks? Give me chapter and verse.

Anybody want to try it? (Wallace pauses for answer.) Give me chapter and verse to set the time an evangelist may stay with a church. (Pauses for answer).

How long the evangelist may stay is an expedient. But Carl says you elders over the country do not have enough judgment to decide that, so he says, "I will set the time." How does he try to set it? He tries to make arguments on the use of supernatural gifts that have ceased. The rules that regulated the gifts went away with the gifts. They all passed away. The gift and the rule too. He himself said, "I do not even believe in mutual edification." He said, "Sometimes we do it and sometimes we do not." You did not do it last Sunday

because I watched you. That is the reason I went down to Manchester Avenue—to see if you *actually* believe what you preach. He says I do not. I put up here on the chart where he said it is a law, and he turned right around and said, "I deny that." Well, that is all right. Go ahead and deny it. You do not practice it anyhow, so you had just as well deny it. I want you brethren to remember this as you go over the country that Ketcherside even denies the very thing that he tries to bind upon you.

Now he says, "An evangelist may carry on in a work with a congregation, but no Scripture warrants him becoming a permanent integral part of the congregation's organization and function." Brother Watson is not a part of the organization of the West End church. He never has been. He is not an officer in that church and I ask you to apologize to the people of St. Louis for misrepresenting him. I want all you brethren in this great city to remember that here sits a man who has stood here tonight and has misrepresented these gospel preachers, not only here but everywhere. He has fought such men as brother Watson and is trying to drive them out of the pulpit. Yet he says, "The elders have a right to bring him in and to use him." He says, "Brother Watson is an officer in the church." That is not so. He is not and never has been. Carl ought to apologize to you good people before he goes home tonight.

Now Ketcherside says, "He cannot become a regular fixture." Brother Watson, do you know how many meetings you hold a year? You hold several meetings, do you not? (Watson nods yes.) He goes out and holds meetings, so that will make you all right, according to Ketcherside, as you are irregular at West End. So, brethren, just be irregular. Again he says, "If an evangelist is called to aid that church." What church? The church with officers, with elders and deacons—"That church, for a special work within his field of labor." What is his field of labor? "Preach the word. Be instant in season, out of season; reprove, rebuke, exhort." That is his field of labor. That is what Watson does.

Now Ketcherside says, "I work under the authority of the elders wherever I go." Well, if so, what are you quarreling with brother Watson about? I have never heard so much to do over nothing. Here is a man who gets up here and says, "The law requires mutual ministry, but I deny it." Well what is the point then? Let us shake hands and go home. I do not believe it and I do not preach it. Carl says, "Sometime my brethren will practice it and sometimes they will not." Well I would quit preaching it till my practice caught

up, if I were you. Now Carl says, "I work under the elders." All right then, let brother Watson alone. Now is not that something, for a fellow to do it and fuss about it? All right, "I work under the elders wherever I go. I did that in Ireland. I do it everywhere." Brethren, you are then all right, according to Ketcherside. You have an example in brother Ketcherside. He does it everywhere. (See Chart Page 102.)

I used this last night and you notice he did not reply to the chart I put up. I guess he will reply to it tonight when he knows I can not say anything. You see how he ran away when I put that chart up? He thinks maybe he will reply when brother Wallace can not get back up and maybe some of you will not come back. That is the way he does. You watch him. I suspect that is the thing he will do; but if he does, you just remember. But if he does not, it will still be all right.

Now Ketcherside preached to the church. "It was a full Lord's Day. The first meeting was at ten. I taught for an hour and twenty minutes in II Peter." Now, brethren, next Sunday do not preach, just teach. Now says Ketcherside, "I taught for an hour and twenty minutes. The breaking of bread service was held from 11:30 to 1:00. Again I addressed the assembly." Now that is the assembly. He was not addressing his wife. He was addressing the assembly. Now, brethren, next Sunday just *address* the assembly. Brother Watson, be careful next Sunday and do not preach, just *address* the assembly. You are all right if you just address the assembly at the breaking of bread. If the elders want you to address the assembly at the breaking of bread hour, O. K., just do not preach. Just *address* the assembly. Ketcherside thinks he can hide his preaching by changing a word, just like he tried to make a change in the word "till" and skip the argument I made on the unity of the faith. He thought you would not catch on but you did. He thought, "Brother Wallace will not notice it and maybe you will not." I am not asleep, brother Ketcherside. I may look like it, but I am not (laughter). Now "Gospel service at six"—look there, (pointing to chart) "*Gospel service*." "Gospel service at six P. M. I got started at that service and attention was so good that I continued for an hour and ten minutes." What were the rest of them doing while you were doing that? Did you pass the collection plate? "This was not enough, so the audience was recalled and again I spoke for another hour." That is pretty good on the Lord's Day, is it not? Pretty good, is it not? All right, how long may an evangelist stay? He says, "Well

PRAY—POSTURE EX.

GIVE—LAW BASKET EX.

EAT BREAD—DRINK CUP—LAW—COM. SET. EX.

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TEACH—LAW—METHOD EX. TEACH—SOCRATIC—Mutual RHETORICAL—Sermon

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"THE ACTUAL METHOD OF SELECTING THE OFFICERS BY THE CHURCH IS LEFT TO OUR JUDGMENT, REGULATED ONLY BY ABIDING PRINCIPLE."—K-MMM Vol. 12, No 7, P. 2.

you are to do that where there are no elders." But he said you could do it where there are elders too. All right, there (pointing to chart) he said you could do it where there are elders. Brethren, just *address* the assembly. So you just *address* the assembly, but be sure not to preach to it.

This is my last speech on this proposition. I want again to remind you people that it is a shame that I have to stand here among the people of God, those who are washed in the blood of Christ, and try to keep a man from disturbing the church under the guise of a reformer. Oh, he is leading you back to the old paths. He is not leading back to the old paths. He is just a meddler in other men's matters. I hate to say it, brother Ketcherside, and I will not say to you what you said to me. I will not refer to you as asinine. I heard that word and wrote it down. I thought what an ugly thing to say about a man who preaches the gospel of Jesus Christ. All of you preachers, he says you are not interested in, nor do you love the cause; you are just interested in money. You are just out for the dollar. He says that every last one of you, if it were not for the dollar, would not preach. I am sorry that I have to stand here and correct such a misrepresentation of such a fine, earnest, upright, and Godly group of men who are striving to preach the gospel of Jesus Christ. He confesses and says, "Why I myself go where there are elders. I work there and you can do it." And then he raises a fuss and wants to run you out of town. Neighbor, I am sorry that I have to bring all this out before you. I wish that brother Ketcherside would cease fighting the church of the living God and cease fighting gospel preachers. He should come over here and take brother Watson by his hand and say, "Brother Watson, I am sorry and will you forgive me for misrepresenting you? Forgive me for saying you are a pastor. Forgive me for saying the work at West End is under you. I know better now." Then we could have fellowship. Carl, you have misrepresented him and ought to apologize to him. You have misrepresented the West End congregation to this town and to the brotherhood. And I think it is high time that you recognize this; I believe you do. I am sorry that he has done it.

Brethren, I beg you in the name of the Lord Jesus Christ, as you go home tonight, that you do not let Ketcherside get up here and get your mind away from the issue. Do not let him get your mind off on something else. What is brother Watson doing? He is working under the elders. He is aiding them in development

work and in Bible studies. He is not an officer in West End church and never has been. Any statement to the contrary is a misrepresentation of the facts involved.

I hope that you will remember that when you go home. May the good Lord bless you and keep you and one day may all this bitterness and fighting among brethren be put aside so we may march together as brethren, preaching the gospel of the Lord Jesus Christ. We are making a good deal of progress in our land. Many souls are being converted and led to Christ; there could be hundreds of congregations in this city, if brother Ketcherside would quit fighting good loyal brethren, honest preachers, like brother Watson and others around here, and start fighting sin and the devil. Instead of being a reformer, he is a divider of churches of the living God and is carrying on a factious work simply because he does not understand the right place of supernatural gifts and their use and the rule that regulated them. He is affirming something that he himself says, "I do not even believe, and my brethren seldom ever practice." He says, "What you do, I do. I do it all the time." Now what is this all about, brethren? What is it all about? I beg you in the name of the Lord Jesus Christ, as you listen patiently to brother Ketcherside tonight while he puts up a false issue and fights it, to remember that such a thing as he calls "the pastor system" does not exist at West End or among my brethren. He is the one that has the pastor system and will affirm it tomorrow night. (Time expired.)

KETCHERSIDE'S FOURTH NEGATIVE

Yes, that was brother Wallace's last speech. It was also his first, his second, and his third. He made the same one everytime.

Just a word about the chart proposition, so we can clarify that. My brother did not quote all of his statement, he just quoted what he wanted of it. He said (at Paragould): "Now then, no, that's not the one I want. That'll be alright though. Leave it up there." Now he tells us that the one he wanted was on page 246 of the debate book. But listen to what he further said: "Is that the last one? Am I out of charts?" Now the chart he says he wanted had already appeared on pages 178, 182 and 211. Why did he ask if it was the last one? He had already had that one used repeatedly. It had been injected, put up and taken down, like a bedsheet on a clothes line. And when he said "Is that the last one?" the brethren laughed because his helpers got a chart that he did not want up there. When that laughter continued, he said, "Well, this chart is alright. It doesn't make any difference, brethren, whether I have the other one or not. It is all the same thing." Now that part was the truth, it was all the same thing, and it had been the same thing all along!

Our brother now talks about the subject of the office of an evangelist and says the term as used does not refer to an office, but to a function. He says that Thayer teaches that it is a function. Did you notice how desperately he tried to find "function" in Thayer, and how he tried to put it in there? Notice what Thayer really says with regard to it. "Specifically, the sum of those powers requisite for the discharge of the office of an evangelist."

Now, if the office of an evangelist is the work of the evangelist, I want to ask this question. What was brother Wallace doing before he resigned to go out and do the function of an evangelist? He said he resigned as local minister to go and do the functions of an evangelist. In what was he functioning before? If the functions of an evangelist were carried on after he resigned, then what was he doing previously? He wasn't functioning as an evangelist. It might be possible that some of you may forget that was stated with reference to brother Wallace, and if so, I'll just refer to it a little later on, and read it to you so that you'll be able to take it home with you.

The plea that brother Wallace made in his conclusion will fall on the deaf ears of those individuals who realize that this man has not once met his proposition. He has talked around it, he has talked

about everything else, but he has not met his proposition. His proposal was to show that "the employment of a preacher to preach for the congregation as practiced by the church of Christ at 6152 Wagner Place, in St. Louis, Missouri, is scriptural." Did he find a single instance in the New Testament where such a man *was hired*? Did he find a place where the elders of a congregation ever hired anyone? He wasn't to prove that he thought it was scriptural, or that I said it was scriptural, or that it was in harmony with the things we practice. He was to prove it was scriptural. Did he prove it? *What scripture did he offer to you to show that was the case?* He said, it came under the law of expediency. Very well, we'll just take that up in a few minutes!

Brother Wallace tries to patch up the fact that he went over and worshiped at Manchester Avenue. He left a "faithful" congregation and went over to a place that is so deeply steeped in sin, it is the worst place for its size anywhere, according to brother Sterl Watson, as I read to you last night from the West End bulletin. That is what they think about us when Sterl writes about us, but when brother Wallace makes a wonderful appeal for unity, we are all good folks, and everything is lovely. They want to get together with people who are steeped in sin and worse than any other group on earth for their size.

Notice that brother Wallace went over and worshiped with such a group. Now the next time brother Wallace gets up and preaches to people that on the Lord's Day they shouldn't go to a baseball game, all they need to do is to say they just went *to watch*. That's all, that is what he went for. He just went to watch! And he missed the Lord's Day service at a "faithful" congregation—and just went *to watch*. So if you just go to watch, it is alright. Now you folks can go anywhere you please on Lord's day. You do not need to go to a "faithful" church but just go somewhere and watch. If there is an ice carnival on somewhere and you want to miss the Lord's Day service, it is alright, just *go watch!* If there is a circus on Lord's Day, and you want to go at ten o'clock, it is alright to go to the circus, if you *just watch!*

Brother Wallace went. He forsook the assembly. He gets up and preaches to you that you mustn't do that, but he forsook, and went over and just watched. No, he did not give anything! He didn't partake of the Lord's supper. He didn't do that, and he wouldn't encourage anyone to do that, he would just go watch! I'd like to hear him get up and preach to the congregation to forsake not

the assembly, and if they had these tape recordings, they could just read it off to brother Wallace where he went over there just to watch. He said he did not go to worship, he just went to watch.

It is alright if you don't go to a circus on the Lord's Day morning to worship, just go watch! A circus could not be worse than a group of factionists who are more deeply dyed in sin than any comparable group on earth. It could not be any worse than that. You can go to a baseball game on Lord's Day morning. It could not be any worse than going to services at Manchester Avenue where that bunch is so deeply dyed in sin that for their size they are the worst group in Saint Louis, so Sterl Watson says. It is alright to go though if you just watch. Now you can all forsake your assembly after this. Brother Wallace did it, and you can do it too. Just go watch!

Now, I did not say brother Wallace was asinine. I said his argument was. There is a lot of difference between saying a man is asinine and saying his argument is asinine. A lot of good men make asinine arguments. You know every time you criticize one of brother Wallace's arguments, he thinks you are criticizing him personally. But there is a lot of difference between criticizing a man and criticizing his argument. I have nothing against brother Wallace personally. I do not suppose he is asinine. He said he wrote the word down, so I guess he is going home and look it up to see what it means. He may really hate me tomorrow night. He will be like the old lad who was called a rhinoceros, and then six years later hit the man in the face who called him that. He hadn't seen a rhinoceros before that time. So maybe when brother Wallace finds out what "asinine" means, he will really get aggravated.

We want to go into some more matters with you now! Brother Wallace said I made a false accusation against a noble, godly preacher—brother Sterl Watson! I'm not criticizing brother Watson's character. I'm criticizing his *function*. I'm talking about that. All I know is what I read here in their own bulletins. You can generally tell what a congregation believes and teaches by their bulletins. Here on the front of this one I have a list of a group of men. Here are the "Elders" and there are three of them named. Here are "Deacons" and then right up above them, clear up at the top is "Sterl Watson, Minister." I do not know what that is out there for, since he says brother Watson is not a special officer in the church, has no organic connection with it, or anything of the sort. But his name is right at the head of every other. He leads the

elders. He leads the deacons. A great big "Minister" with a big letter "M" in front of it. Folks, listen, that use of the term is certainly in the sense of a title, just like *elders* and just like *deacons*. Brother Wallace knows that and everyone else knows it.

He realizes that fact. That is why they resign. "G. K. Wallace resigns to engage in evangelistic work." Resigns to function as an evangelist. He was not functioning as one before. What was he doing? I'll read it to you again: "Few preachers among the younger and more capable gospel preachers have done more in more ways than G. K. Wallace, of Wichita, Kansas. He has done much work as a general evangelist and has served acceptably in different congregations as their minister." You see, there is a difference there! "Brother Wallace has decided to ask to be relieved of his duties as minister of Riverside congregation and to give his entire time to evangelistic work." Then, he was not doing evangelistic work when he was the minister, as I pointed out last night. He was not functioning as an evangelist.

He was functioning as the local minister. He wanted to be relieved of that so he could go out and function as an evangelist. Ah, these boys know there is a difference between a located minister and an evangelist. Yes, they know it alright. And until we get after them, they use these terms willy-nilly, haphazardly, lackadaisically, all mixed up, and metamorphosed as they want them. But after we get hold of them it is a different proposition. They begin to back-track and try to get a scriptural usage of their terminology. But friends, it will not work. Brother Wallace has written too much to debate. And too many others have written about him. Yes, brother Wallace, there is too much in print for you to debate. I think you'll have to get someone else to do your debating from now on.

I want you to look with me for a moment now at some of the brethren from whom I read. These are the brethren whom I have been accused of misrepresenting. I just want to call your attention to a thing or two which I have previously read to you. Here is what James A. Allen said as I read it to you last night: "Brother Harding said that the pastor system is one of the most radical departures from the apostolic order, and one of the greatest hindrances to the success of the gospel." But brother Wallace said that while Harding was opposed to the pastor system, he did not oppose the thing that brother Watson is doing, that he wasn't opposing the idea of a church having a regular minister. Let us see if he was. Brother Harding said "The minister is not a necessity. He is

a fungus growth upon the church, dwarfing its growth, preventing the development of its members, and until the church gets rid of him, it will never prosper as it should. In the Bible we can find all of the necessities." Now, brother Allen comments on this: "Not only did Lipscomb and Harding teach that it is sinful for a man to become the minister of a church, but they just as unequivocally taught that any church which hires a minister has gone digressive."

Gone digressive! Yet he wants us tonight to unite with a group of people who have gone digressive. So does the Christian Church. They hold out the same bait. I have heard many of their preachers make pleas just like brother Wallace made. "O, brethren, forget it and come back home!" We never left home! "Forget it and come on back and we'll forgive you. Come on back, and we will kiss and make up!" We are still at home. We didn't add the pastor system. You are the ones who introduced that. Just like the Christian Church introduced instrumental music, just like they introduced the missionary society, so you have introduced a practice foreign to the New Testament. Just so you have introduced the hireling ministerial system for which there is not an ounce of proof anywhere within the pages of the New Testament.

Of course you want to unite with us. But in a minute or so, I'm going to show you what brother Wallace has to say about the way of getting together, and the means of uniting on a scriptural basis. When he is talking with the Christian Church he wants them to drop all the stuff they have added in order to get together with them. But when he wants to get together with us, he wants us to swallow all the stuff he has added. He has the cart before the horse, and the horse is eating out of the endgate. You drop all that stuff you've added and get back to God's Book and we will be together. We won't have to *get*, we'll be there already. That is all it will take. Just get rid of your unscriptural practice. Get rid of the thing that David Lipscomb condemned. Get rid of the thing that J. A. Harding condemned. Get rid of the thing that the Bible does not authorize. Get back to the blessed pages of God's Book and stay, and then we'll be together.

Don't get up and make a tear-jerking plea for unity like some Christian Church pastor who still wants to plunk his instrument and bang his guitar. If a man like that pleaded for you to swallow his piano thumping, you'd tell him to get up and admit he was wrong about that thing, and when he moved his piano out and got rid of it, you would be together. Before God, that is what we ought to

do with this pastor system. Get rid of it. Let the elders feed the flocks and send the evangelists out to preach the gospel to the world, and we'll be together.

Brother Wallace has relied almost solely, so far as argument is concerned, upon the basis of this chart which is here before you now. He said first of all that the Bible authorizes worship, and he defined worship as "acts performed, reverence paid, and rites observed." Then he goes to the law, and under that heading he places acts, and the expedients for carrying out those acts. I want you to notice one thing, that this brother has never attempted to touch in any manner, never one time attempted to answer the argument that I made regarding this matter of edification.

He has put down that we must pray, that we must give, that we must eat the bread and drink the cup, that we must sing, and that we must teach. I pointed out that according to the New Testament we were to *teach and admonish one another* in psalms, hymns and spiritual songs. Now brother Wallace admits that the "one another" there means everybody. "Teach and admonish one another"—everyone is to do it there. Everybody is to do it, and if somebody wanted to get up and sing a solo, brother Wallace would get up and lead him out. But he comes down here to teaching, and says that it does not mean everyone. He says it means only one! But the very same Book says that you are to be "able also to *admonish one another*, and *exhort one another*."

I asked a question and that question has gone unanswered. I asked, if it is right and expediency under this law would make it possible for you to hire one man to do all the teaching when the Book says to exhort and admonish one another, why will not that same law permit you to hire one man to do all of the singing? Brother Wallace says it will permit you to hire a man to lead it. We are not talking about leading it. We're talking about all performing the commandment. We are talking about observing the rite. We are talking about performing the act. Does brother Wallace say that if we hired a man to lead the singing, that the man who was hired, could just do all of the singing himself? No sir, he says "one another" means everyone. But when he gets down here to this "one another" doesn't mean everybody—it means Sterl Watson! Up above here it means everyone; down below here it means Sterl Watson. Sterl Watson is everybody under "teach" but he is nobody under *sing*, because everyone else has to do it. You folks can all see that. He did not touch that argument. Do you know the

PRAY—POSTURE EX.

GIVE — LAW

BASKET EX.

EAT BREAD—DRINK CUP—LAW—COM. SET. EX.

"AS TO THE KIND OR NUMBER OF CONTAINERS, THAT IS ANOTHER MATTER, AND ONE ON WHICH THE LORD HAS NOT LEGISLATED IN THE LEAST. THEREFORE, ALL RESTRICTIONS OR LEGISLATION ON THAT SUBJECT WOULD BE HUMAN AND SPECULATIVE."—MMM, Vol. 8, No. 9, P. 5.

SING—LAW—BOOK. EX.

MUSIC

{ VOCAL—Sing—Generic as Related to Parts INST.

TEACH—LAW—METHOD EX. TEACH

{ SOCRATIC—Mutual RHETORICAL—Sermon

"ALL OF THE FEEDING OR THE TEACHING DID NOT HAVE TO BE DONE PERSONALLY BY THEM [ELDERS], BUT ALL SUCH TEACHING DID HAVE TO BE DONE UNDER THEIR SUPERVISION."—Wkd. P. 56.

1. CERTAINLY AN EVANGELIST CAN WORK WITH AN OFFICERED CONGREGATION UNDER SCRIPTURAL LIMITATIONS! MOST ANY CONGREGATION MAY USE AN EVANGELIST FROM TIME TO TIME IN CONDUCTING GOSPEL MEETINGS, DEVELOPMENT WORK OR BIBLE STUDIES, BUT THEY CANNOT SCRIPTURALLY USE HIM TO SUCH AN EXTENT THAT HE BECOMES A PERMANENT INTEGRAL PART OF THE CONGREGATION'S ORGANIZATION AND FUNCTIONS. NO SCRIPTURE WARRANTS HIM BECOMING A REGULAR FIXTURE IN THE CONGREGATION—SO IF AN EVANGELIST IS CALLED TO AID THAT CHURCH FOR A SPECIAL WORK WITHIN HIS FIELD OF LABOR, HE IS TO BE UNDER COMPLETE SUPERVISION OF THE ELDERS."—MMM, Vol. 12, No. 8, P. 5.

2. "I WORK UNDER THE AUTHORITY OF THE ELDERS WHEREVER I GO. I DID THAT IN IRELAND. I DO IT EVERYWHERE." Wkd. P. 109.

PAUL PREACHED TO THE CHURCH—Acts 20:7.

"THIS WAS A FULL LORDS DAY—THE FIRST MEETING WAS 10 A. M.—TAUGHT FOR ONE HOUR AND 20 MI. IN SECOND CHAPTER OF 1 PET. THE BREAKING OF BREAD SERVICE WAS HELD FROM 11:30 TO 1:00. AGAIN I ADDRESSED THE ASSEMBLY—GOSPEL SERVICE AT 6 P. M. I GOT STARTED AT THAT SERVICE; ATTENTION WAS SO GOOD THAT I CONTINUED FOR AN HOUR AND TEN MINUTES. THIS WAS NOT ENOUGH, SO THE AUDIENCE WAS RECALLED AND I AGAIN SPOKE FOR ANOTHER HOUR." MMM, Vol. 13, No. 7, P. 6.

LAW



ACTS



EXPEDIENTS

WORSHIP

REVERENCE PAID
ACTS PERFORMED
RITES OBSERVED

"ON MATTERS NOT LEGISLATED BY CHRIST, WE ARE LEFT TO USE OUR BEST JUDGMENT, AND TO DO WHAT IS MOST CONVENIENT AND DESIRABLE."—MMM, Vol. 8, No. 9, P. 5.

"THE ACTUAL METHOD OF SELECTING THE OFFICERS BY THE CHURCH IS LEFT TO OUR JUDGMENT, REGULATED ONLY BY ABIDING PRINCIPLE."—KMMM Vol. 12, No 7, P. 2.

reason he did not touch it? I'll tell you why. It was because he could not touch it. He did not touch it because he realizes that if the law of expediency authorizes one man to be hired to fulfill this teaching when the Book says you are to do that "one to another" and that is mutually, that the same law would permit you to hire one man to do all of the singing for the congregation, and the rest of you could keep still, and no one else be allowed to sing. That is what his argument leads to, and he did not touch it. It goes unanswered tonight. Talk about asking something a thousand and one times!

Now our brother Wallace says that this one man system they have, in which a man is hired at a stipulated sum to do the teaching that is shown on his chart here, is justified on the grounds of expediency. He relies altogether upon that as proof. I want you to listen again to brother Wallace define what it takes to make a thing expedient. I am going to read now from G. K. Wallace, but he is talking to the Christian Church in Oklahoma City. That makes a difference, doesn't it? He says, "For a thing to be expedient it must first be lawful."

Brethren, listen, he is affirming a practice. He is affirming a practice. I want you to get that! He is not here to affirm that it is right to teach. He is affirming that it is right to *hire a man as the church over there does it!* He did not prove that practice was expedient, because he did not prove it was lawful. He did not find a law for that. He will not find a law for it either! Do you know where he went? To Acts 20:7. Yes, to Acts 20:7, as if the apostle Paul, because he *preached* in Troas, as the Authorized Version has it, was a hireling there at a princely sum. He tried to make it appear he would find a basis for his practice and that is the only reference he gave. He tries to find a basis for brother Watson, and he found Paul. As if the apostle Paul had hired out. As if he had made a contract at a stipulated sum for a stipulated time with any congregation. Paul, who labored with his own hands, who forsook all, who declared that often times he was homeless, beaten, knocked about. He finds him as an example of the hireling system. Brethren, Acts 20:7 is no basis for the thing brother Wallace affirms. Indeed it is not!

Another thing, he told the Christian Church: "For a thing to be expedient, it must edify." I deny that anything which takes away the right of the membership from developing through proper growth is edifying. You know that it takes a lot more than just

feeding in order to edify or build up a body. A baby has to have more than food. A baby must have exercise. If you bind a baby down and tie its limbs until it cannot move, you can feed it all you want to, and it will still die. It has to be exercised. That is what it takes to build up a body, is exercise.

I say to you that this system is not edifying, because it builds up one man to the exclusion of all others. But you argue that it makes for a bigger church. A bigger church is not necessarily a stronger church. The biggest person I ever saw was one of the weakest. He weighed about 670 pounds but when the time came that they got ready to move him, they had to fasten a derrick under his chair and swing him over into a freight car. He could not move. Just because he was big was no sign he was strong. The more blubber you have after you are already too fat, the weaker you tend to become. Adding members to a congregation that cannot stand alone does not make it any stronger. It actually makes it weaker and you have to hire a bigger crutch for it to lean or walk on. So this system does not edify!

Notice the next thing brother Wallace asserts. "For a thing to be expedient, it must not cause division." To be expedient a thing cannot cause division. So he reasons that instrumental music is not an expediency. But this system has caused division. But you say, "Brother Ketcherside, it wasn't this thing that caused the division. It was your opposition to it." That is what he said tonight. He claimed if we had not opposed it, we would not have been divided. That is right, and if you had not opposed instrumental music we would not have been divided from the Christian Church either, but you opposed it, didn't you? So we're divided from them. You're using the old sectarian argument now that it is not the thing we add, but your opposition to it that causes the division.

Brethren, that is as old as the hills. Back in the days of yore, when the time came that the prophets of God were being punished, persecuted, driven about and put to death, the Bible tells us about Ahab, the wicked king who added to the rest of his crimes that he married Jezebel, a woman more wicked than himself. He came upon the faithful old prophet of God, Elijah. Do you know how he accosted him? "Art thou he that troubleth Israel?" He accused the faithful prophet of God of troubling Israel. Do you know what the answer was? "I am not he that troubleth Israel, but thou and thy house, in that you have forsaken the commandments of God." That is the thing that troubles Israel tonight. You have forsaken the

commandments of God. You have forsaken God's plan of government. You have forsaken God's plan of discipline. And because you have forsaken it, you are the troublers of Israel. And until the time comes, I declare to you, that you get rid of these innovations and get back to God, there can be no unity. That is the basis my brother operates on, and it is the basis on which I operate. I want to show you that is the case.

You heard a tear-jerking plea from him for unity. This is not the first time brother Wallace has made a plea for unity. He made one in the University Place Christian Church in Oklahoma City. Since he has made this plea for unity tonight I want to show you what he really believes about unity. To the Christian Church, he said: "The Bible commands us to be one. 'Now I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment.' 1 Corinthians 1:10. We can obey this command only by being guided by the same book—the Bible, by returning to the old paths." G. K., that is just as true tonight as it was in Oklahoma City. You cannot offer one basis of unity in Oklahoma City and another in Saint Louis. I will not let you get away with that.

He continues: "I beseech you this day to return to the right way." And I beseech you today to do the same thing you besought them to do!

"The only thing that stands in the way of perfect unity this day is our wills in the matter." The only thing that stands in the way of perfect unity tonight is your will in the matter.

"The weeping prophet stood among the divided people of God in the long ago and pleaded for a return to the old paths. Hear him. 'Thus saith the Lord, Stand ye in the ways and ask for the old paths wherein is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein.' They said, We will not. If unity is really desired, it may be had. However, if you've made up your minds that you will not, then you won't." That was G. K. Wallace talking. But I am not through yet!

Listen to him: "There can be no unity until the things which divide us are taken away." And I say the same thing to you tonight, brother Wallace. Out of a heart that is just as bleeding and broken as your heart ever dared to be, I say to you that there can be no unity until these things which divide us are taken away.

"Union cannot be had at the sacrifice of truth." Amen, I believe that also with all my heart.

"I love unity and peace, but the Bible says that 'the wisdom which is from above is first pure and then peaceable.' Hear it, first pure and then peaceable. If brethren had kept the doctrine pure there would have been no division today. The road to unity is to purify the doctrine. Teach only that which is found in the Bible." God bless you, you can make a wonderful plea, and it sticks when you are talking to sectarians. But you are talking to brethren who have not departed from the old paths, you have nothing to which to call them back for they stand just where the church stood before this innovation came in some forty-seven years ago. You talk to these brethren about returning to the old paths, when you have borrowed from sectarianism a thing we used to oppose with all of our hearts. We stood up and condemned the Christian Church for its pastor system. Now you've swallowed it hook, bait, sinker and all. And you have the audacity and nerve to stand up and accuse godly men and women of departing from the living God, who through the years have refused to budge toward this mercenary plan of yours. Yes, brethren, you can have unity, but you'll have to return to the old paths. But brother Wallace quotes, "They said, We will not!" I predict there are some of you tonight who will say the same thing.

To the Christian Church he says: "There was a time when we were all one. Fellowship has been broken. Some men say the division was caused over a minor thing." Did you hear what he said awhile ago? "What is the issue here, what is the issue?" Then did you hear him minimize it? Did you hear him laugh at it? Did you hear him ridicule it? Did you hear him stand up and tell how little it was? Now listen at his talk to the Christian Church: "It is very evident that anything that divides God's people is a major thing. You cannot minimize that which divides God's people. The church at Corinth was divided over men, and yet Paul considered that a major thing."

Brother Wallace, listen! There may be brethren here tonight who are ignorant on these issues. There may be those who have been misled on them, and who do not know the difference. There may be some present who have never studied the issues. But you are an instructor in Bible in Florida Christian College. I have a letter right here from brother Jim Cope, president of that school, who sits here before me tonight, stating when you became a member

of the faculty. Brother Wallace, you are not ignorant of these matters. You know, and God knows that you know, that the thing you are advocating is a departure from the position of the brethren in the early days of the restoration. But you know more than that. You know you have not proven your proposition by the Bible. You affirmed that it was scriptural, but you couldn't find the scripture for it, and because you could not, you place upon this chart a lot of the things that I have said.

Brother Wallace says the whole issue is a matter of time, just a matter of how long a man stays in one place. It is a matter of whether you stay four weeks or two years. But the answer to it is right on his chart. I don't see why he could not read it. He said he begged me a thousand and one times to answer it, but why did he do it. Can the man not read? Just look at it! He has written there "Certainly an evangelist can work with an officered congregation under scriptural limitations." What are those limitations, he asked? I do not have to answer. He has them right there. "Most any congregation can use an evangelist from time to time in conducting gospel meetings, development work or Bible studies. But they cannot *scripturally*,"—now watch it, you want to know, and here it is. This is your scriptural limitation—"they cannot scripturally use him to such an extent that he becomes a permanent integral part of that congregation's organization and function."

I want you to know, my friends, that the very minute a man reaches an agreement with a group of elders to become the minister of that congregation, that very minute the man is engaged in a wrong practice. He is wrong before he ever delivers a talk. He is wrong before he ever teaches a class. He is wrong because he is hired to become an integral part of that congregation. He does become a part of its organization. He becomes such a part of it that when they list the officers on the front of their bulletin, his name like that of Abou Ben Adhem, leads all the rest. May their tribe not increase!

Ah yes, the minister is an integral part of it. Certainly he is. Look up the word integral, brother Wallace, see what it means. In every bulletin of theirs that we have here, I find the same thing holds true. There they are. Everyone of them. In everyone of these bulletins you'll find the same thing, with but one difference. In some of the bulletins, brother Watson is the only one whose name appears. He is not only an integral *part*, he is the *integer* on those bulletins. But in the rest of them he is put there at the head of the elders

and deacons. There he is—classified as a minister. He is the minister of the church. Yes, brother Sterl Watson is the minister of the West End Church. He is *the* minister. He is recognized that way by some of his brethren, and one good sister said, "Brother Watson is our pastor." I do not hold that against him, because there may be some members in that congregation like some among us who do not always use correct terminology. I shall not use that against him.

But if you ask one of their members, "Who is your minister?" does he say "We are all ministers!" Oh no, "Brother Watson is our minister." He is an integral part of that church. Yes sir, and his name appears on the front of the bulletin. If you are going to argue that we are all ministers, why put one minister above another? Why not just publish the whole congregational roster on the front of this sheet, and let all be ministers together? You have a special minister, you have a graduate minister, one who is higher than all the rest of them. Talk about men desiring lordship over their brethren.

What is this thing all about? What is the reason for this debate these two nights? Brethren, the reason for this discussion is because there are congregations within this city holding two different concepts concerning the teaching of the Son of God. One believes in a priesthood of all believers, a royal priesthood, in which every child of God is a minister and a priest. The other believes in a special priesthood. One believes that a man cannot be paid to serve his God. The other believes that a man can be paid to serve his God. One believes that the elders of a congregation, God's lawful pastors of the church, may hire someone, as brother Tant said the Mexican shepherds in Texas trained their shepherd dogs, to go out and round up the strays. The other does not believe that. That is the difference. We believe that is a departure from the truth of the living God. We believe it is a departure in the matter of the government and organization of the church, exactly as instrumental music is a departure in the realm of the worship of the church.

We believe this system adds another officer to the congregation and these brethren believe it. I charged it, although they deny that they believe it, their bulletins, their very language, their terminology, their reports all show this is the case. So long as that state exists, brethren, there can be no unity. We are as far apart as the poles in our belief concerning the edification of the church, although we may stand together upon first principles of the gospel. Yes, though we may stand together in our views concerning many of

the matters taught in God's blessed book, I say to you that upon this philosophy, we are as wide apart as the poles, and we shall stay apart until that day comes that these brethren divest themselves of their unscriptural functions.

You must take these offices which have been stolen from their rightful adherents and turn them back into their hands. The day will come, brethren, when many of you sitting here will realize that you have been led down the long road of apostasy, that your hearts have been deluded and deceived. It may not be wilfully or deliberately, perhaps, but the siren call of sectarianism about you will lure you. The appeal of the lust of the flesh, and the desire to be like the denominations about you will cause you to cry "Give us a minister" exactly as God's people cried in the days of old "Give us a king, that we may be like the nations about us." You have cried, "Give us a minister that we may be like the denominations about us." You have your minister. You are now like the denominational world. I pray God that you will see the sectarianism in your practice, and that God will give you the strength to turn away from these things, and turn back to the old paths, where is the good way, that you may walk therein and find rest for your souls.

I do not speak these things out of jealousy or hatred. I say them with no animosity. I say them because I have a deep love for all of you. But I have an even deeper love for my Lord and the church which he purchased with his own blood. Forbid it God, that I should ever stand with any group of men and women, and contend for that which I know to be contrary to your revealed truth. Please, God, lead us back into the paths of thy righteousness, into the old paths, where is the good way, and then we shall truly find rest for our souls. Thank you!

THIRD NIGHT

SECOND PROPOSITION: *"The New Testament authorizes an evangelist to exercise authority in a congregation which he has planted until men are qualified and appointed as bishops."*

Affirmative.....W. Carl Ketcherside
Negative.....G. K. Wallace

KETCHERSIDE'S FIRST AFFIRMATIVE

Brother Wallace, brother Watson, brothers and sisters in Christ, and friends:

It is indeed a great privilege which is mine tonight to address you upon a matter of conviction within my heart, a matter upon which, of course, there must be some disagreement, else a discussion such as this would not be essential, and would indeed be very much out of place. Before I read the proposition again and begin the subject matter for tonight, I have another matter to which I would like to attend by way of preliminary.

A little over a year ago, as I have previously stated in this discussion, it was my privilege to discuss the same issues with the same respondent, in a tent north of Paragould, Arkansas. During the course of that discussion, a telegram signed by the elders of the West End Church here in Saint Louis, was received, and publicly read, constituting a challenge to repeat the discussion in this city. Today I have received two telegrams. One of these telegrams I wish to read tonight. This telegram comes from a congregation located in an area where a short time ago brother Wallace in response to an invitation from a Christian school, placed his charts before the people and lectured them. He had a great deal to say about me, and my position, without me being present. This telegram will offer to brother Wallace a challenge to meet me in discussion at that place and to continue an investigation of the things he introduced in that lectureship.

The telegram reads: "Challenge brother Wallace to debate the college and minister issues in Valdosta, Georgia." This is signed in behalf of the East Gordon Street Church by brother Dewey Copeland. I present this challenge tonight to brother Wallace. The telegram is here if he should care to investigate it. It was received in Saint Louis at 9:58 o'clock this morning.

We would like very much to have a statement from brother Wallace that might be placed upon the tape recording as to his

attitude. We have a letter in our files in which brother Jim Cope, President of Florida Christian College, which is not too far from Valdosta, has given his endorsement to brother Wallace as a good representative of those brethren who stand for the colleges. This will make it possible for brother Wallace to debate a lot nearer home and it will not be necessary for him to make this long trip. The next time I shall be obligated to make the long trip in order to meet him. I hope that this may come to pass in the not too distant future.

Our subject for discussion tonight is: "The New Testament authorizes an evangelist to exercise authority in a congregation which he has planted until men are qualified and appointed as bishops." Brethren, a great many times these discussions center around a misunderstanding, either of what the affirmant means, or of what the respondent implies. Much of it is due to ambiguity of terms, or a failure to properly define the terms that have been employed. Often unnecessarily lengthy discussions are held when the respondents are much nearer together than they might think, all because one of them has not made clear his terms.

I shall attempt to define these terms tonight, as the affirmative in this proposition; in order that there can be no question about them. First of all, by New Testament, I mean the twenty-seven books which constitute the New Covenant scriptures. By the word authorize, I mean simply that the New Testament "commissions, empowers, grants permission or legal right."

By the term evangelist I mean a gospel proclaimer who has been set apart to the office of evangelist as the term evangelist is used in Ephesians 4:11.

By the term authority I mean to "superintend, oversee, guide, pilot or direct," as a pilot guides a ship into clear channels and keeps it from the shoals. I do not mean a dogmatic, arrogant, tyrannical rule, but a firm guidance and proper development in the Christian life, as expressed by the apostle Paul to the church at Corinth: "Not that we have dominion over your faith, but we are helpers of your joy" (2 Cor. 1:24).

By the term congregation I mean an assembly of saints in a community, a local church. By the expression planted I mean started or begun by the preaching of the gospel. By the term qualified, as applied to those to be appointed as bishops, I mean to meet the requirements as they are set forth in 1 Timothy 3 and Titus 1. By the term appointed, I mean ordained or set apart to the office in

harmony with the apostolic precedent. And by the term bishops I mean the overseers or presbyters.

Now, by way of summarization, brothers and sisters and friends, I mean just this: that the New Testament commissions or empowers a gospel proclaimer going forth as an evangelist, to guide, pilot and direct, as a pilot would guide and direct a ship into clear channels, those whom he has banded together as a local congregation, started by the preaching of the gospel with his lips, until the time comes that he has been able with the assistance of the church to develop men who have the ability and qualifications to be placed in the bishopric or eldership.

I want to say first of all that God is not the author of confusion. The great planetary system with its myriads of stars and glittering galaxies, moving in order across the face of the firmament is a sufficient attestation of His orderly procedure. The human body with its miles of nerves receiving and transmitting messages from that marvelous control office, the brain; with its arteries and veins acting as conduits for the precious life giving fluid that throbs through them with every pulsation of the heart; demonstrates that man is designed by an Infinite Being, who perfectly adapted him for that environment in which he must exist.

Just so, the church of God is the result of an exact pattern executed by the Almighty. It is a demonstration of His eternal purpose. The church universal is not an earthly organization. It is a divine organism. Over it Jesus the Messiah rules and reigns with all power given unto Him in heaven and on earth (Matt. 28:18). Such power was derived from God, for there is no power but of God. The church is not a democracy. It is not an autocracy. It is not a plutocracy. It is a monarchy, an *absolute monarchy*. Jesus, as Lord, governs it by a constitution, properly transmitted by the Holy Spirit, and transcribed by chosen ambassadors, the apostles. That constitution is the New Testament.

No one has any rights, privileges, responsibilities, obligations or duties, except as such are conferred within, and by the Word. Now the church of which Jesus is the Shepherd and the Bishop is exemplified on this earth by local congregations. Each local congregation is an organization. Each such organization is under Christ, but it is also under its own government provided by Christ. Each local church is to be under its own shepherds and bishops—the elders. They are to supervise the work, under the restrictions laid down in the New Testament scriptures.

Now, friends, there is no such thing as an unorganized *organization*. When a child is born into this world, it is as much a body, a living organism, as it will ever be. It is not mature. Its members are not developed. But it has every part in relation to every other, and every part is directed and governed in that relationship. Now, God made no provision for an *unorganized* church. The God who set the planetary system in existence, who created the human body, the God who drew the plan for the church of our Lord, knows nothing of an unorganized church.

But there are two kinds of churches insofar as government is concerned, by virtue of the very nature of things. There are churches that have elders. There are churches that do not have elders, and cannot have them as yet! But God has made no provision for having a church without government. Such a thing would be unthinkable to a true believer in God as a God of order and system.

In 1 Corinthians 12:28, the Bible says that God set governments in the church. Young's Analytical Concordance says that the word governments here means "a steering, piloting, or directing." I like the definition given by Thomas M. Lindsay, D. D., Principal of Glasgow College, in Scotland. In his book, *The Church and the Ministry In The Early Centuries*, page 60, he says the word means: "Guidances, or governments; men who by wise counsels did for the community what the steersman or pilot does for the ship." Now, I call to your attention, friends, that it is God's arrangement that in the church there shall be wise counsels, that is men who by wise counsels shall do for the community, the religious community, what the steersman or pilot does for the ship.

The purpose of a pilot on a ship is to keep the ship from going on a reef, and likewise to keep it in a clear channel. We know that in a congregation with bishops, they are to steer, pilot, guide and direct the "ship." They must do it according to the chart, the New Testament. But remember that the New Testament is not the steersman, but just the chart by which they guide the congregation. Now, in a congregation not having men developed as elders, where all the members are new converts, all of them are helpless and immature, is such a church left without someone to steer, pilot or guide—that is, to govern the congregation? Since God has placed governments in the church, and since government is essential to any organization, and since no organization can function without organization, then is it possible that the God in heaven has left such

an immature, helpless and infant church with no one to guide it in its destiny?

By way of illustration. If I go to Nicaragua and preach the gospel in that Catholic realm, baptize twenty of them and band them together to keep house for the Lord, who is to exercise the authority to convict gainsayers who come in? Who is to stop the mouths of unruly and vain talkers and deceivers? Who is to lead in admonishing a heretic, and after the first and second admonition to reject him? Certainly this is the work of elders when they are appointed. Titus 1:7-11 tells us that is the case, but whose duty is it before? Who can do this? Here is a new congregation! Here is an infant church. Here are people who are helpless! Then when someone comes in and starts teaching an heretical doctrine, who is it that has the right to stand up and say, "You cannot teach that doctrine here," and to stop his mouth, convicting him by the Book of God? Who has the authority to do that in a congregation that does not have elders?

If God authorized governments in the church and expects every congregation to be piloted, guided, and directed, there must be two forms of government. If that of the eldership is permanent, and both brother Wallace and I agree that it is, there must be a temporary form which is intended to develop and produce the permanent form and which thereupon ceases.

An infant church is like an infant child. The need for guidance and government, for restraint and supervision is greater than that at any other time. The future of both person and church depends upon the instruction then given. And who is to supervise and superintend a newborn congregation? Certainly not the elders of another, as it was in the case when the West End Church began. No, not the elders of another congregation. When West End Church began it was because M. Robert Adamson led a group out of Central Church because of his accusation that they were teaching modernism there, that one of the leaders there had denied the virgin birth of the Lord in effect. And when he immediately contacted me, and discussed this matter with me, and told me that he was leading a group out to West End to plant them, I asked him under whose oversight they would be. He said they had recognized that problem, and had requested the elders of another congregation in this city to take the oversight until they could appoint elders. That is an unscriptural procedure and this congregation began in an unscriptural fashion insofar as government was concerned. No man can exercise

authority as a bishop over a congregation which has not chosen him to that office.

We believe that the Bible teaches that the preacher of the gospel who planted the church is to exercise a watchful care and supervision over them until elders are appointed. In the *Gospel Advocate*, July 5, 1931, page 845, brother John T. Hinds says: "That a congregation may function well under the leadership of a preacher for a time is certainly true, else no new congregations could be started by preachers. Paul left Titus in Crete to set in order the things that were wanting, and appoint elders in every city. This implies that the congregations there had existed for a time at least without having elders appointed. How long such a condition is wise or should last depends I suppose on circumstances. Evidently God did not intend for it to remain permanently that way, or Paul would not have given order for their appointment. Some permanent systematic arrangement is necessary in anything to avoid uncertainty and confusion; but it requires some time and certain elements to perfect that system." And while the system is being perfected the church is more greatly in need of supervision than at any other time. Who is to exercise that supervisory care? That is our question tonight.

Alexander Campbell answered it as he saw it in this fashion in *Christian System*, page 86; "But that evangelists are to separate into communities their own converts, teach and superintend them till they are in a condition to take care of themselves, is as unquestionably a part of the office of an evangelist, as praying, preaching, or baptizing."

Robert Milligan, in his *Scheme Of Redemption*, page 310, said: "To collect the converts into such congregations as may be found most convenient for their own improvement and edification, to watch over, edify and instruct them until they are capable of sustaining themselves, when elders and deacons should be appointed and the evangelist released from his local charge."

Friends, the reason these men say what they do is surely because the word for governments in 1 Corinthians 12:28 is the Greek word *kubernesis*, and that word comes from a word which means to guide. "In the English it is translated 'govern.' It denotes first steering, or pilotage; and then, metaphorically, governments or governing; said of those who act as guides in a local church." This is the statement of W. E. Vine in the *Expository Dictionary of New Testament Words*.

So I ask again who is to guide or govern an infant church with-

out elders? Who is to protect them from wolves? Or do wolves just wait until the congregation gets men qualified as elders before they attack? Who is to stop the mouths of unruly, vain men and deceivers? Do such men just wait until a church has elders? Is it possible for a man to teach heresy in a congregation newly planted? Who is to admonish and reject him? My respondent will not dare answer that tonight.

Let me just pose the question a little more firmly. Suppose I go out into a community, preach the gospel of the Son of God, and by reason of that preaching in that community I baptize twelve women. I band these women together to keep house for the Lord, and a man comes into their midst teaching a false doctrine. Who has the authority to stop him? Will my brother say that we are going to have to baptize some men before we can start the sisters to meeting? Who has the authority to stop that false teacher? Who has the authority under such circumstances to keep this false teacher off the speaker's platform?

God did not leave us ignorant of who is to train, develop and supervise the small, helpless newly born churches. In Ephesians 4:11-14, the Bible says: "And he gave some to be apostles, and some to be prophets, and some to be evangelists, and some to be teaching pastors, for the adapting of the saints unto a work of service, unto the edifying of the body of Christ; to the end that we may all come into a unity of the faith, and of knowledge of the Son of God, unto a mature man, unto the measure of the stature of the fullness of Christ; that we henceforth be no longer children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and their sly craftiness whereby they lie in wait to deceive."

There are four classes of special officers mentioned here: apostles prophets, evangelists and teaching pastors. Their purpose was to train and to adapt the saints to carry on the service. They were to supervise that training and development. Two of them are no longer here. Apostles and prophets are gone. They were officers extraordinary in the church, but the ordinary ones remain. They are the evangelists and elders. They have the same task now they had then. Their work has not changed. Their method of qualifying may have changed. But I want you to know that the function of the evangelist and the function of the elder is the same tonight as when Ephesians 4:11 was written.

It is admitted by both of us that the evangelist cannot supervise the work where there are elders. But since they were placed in the

church for the purpose of training and adapting the saints, superintending and supervising them, and since they cannot do that work in a congregation where there are elders, where are they to train the saints, and where are they to do this work? Most certainly they must supervise the development of the work where there are not yet elders developed.

But can we find a New Testament example of an evangelist who was left by apostolic arrangement to correct the deficiencies in any congregations, and to ordain elders therein? If so, we contend that the work assigned demanded authority to fulfill that responsibility, and that is all that we contend for. If I can find a place where an evangelist was left in a congregation that did not have elders, for the purposes of correcting deficiencies and ordaining elders in that congregation, he certainly must have had the authority to carry out those tasks, and that is all the authority we contend for now, or have ever contended for. And the moment he appoints elders his work as an evangelist is through in that congregation. It ends! He has the authority to accomplish only the task which God's Word authorizes him to do. God never authorized a man to do any work without giving him the authority to do it; and that is all of the authority for which we contend!

Now, let us note that in Titus 1:5, we are informed that the apostle Paul left Titus in Crete. What was the cause? It was twofold. "For this cause left I thee in Crete, that thou shouldest correct the deficiencies, and ordain elders in every city." In other words, he was to correct the deficiencies and ordain permanent officers. Let me ask you these questions, ladies and gentlemen. Can one correct the deficiencies in a congregation without the authority to do it? Can one appoint or ordain elders in a congregation without appointive authority?

In the *Millenial Harbinger*, 1856, page 495, Tolbert Fanning said: "The order of the New Testament is for evangelists to set in order the things wanting and ordain elders. And the elders, or old men, constituting the presbytery, originally ordained evangelists." I would like to ask you this. Listen carefully! Is the work of elders in ordaining evangelists by virtue of their office? Then, is not the work of ordaining elders by the evangelist by virtue of his office? What were the deficiencies to be corrected by Titus? Is it not true that correcting the deficiencies consisted of bringing the church into proper relationship to the men who were to be its elders? And was not the act of appointing elders to bring these

men into proper relationship to the church in which these deficiencies were corrected? Alright, now, did Titus have the authority to do that, or did he not? If Titus did not have the authority to do this then he was acting without authority in Crete. The apostle Paul should have removed him instead of telling him to do the work. If he did have the authority to do it, then the evangelist had authority in such congregations, and that is all I am contending for.

The apostle Paul must have recognized that he had the authority because he told Titus he appointed him to do it. Listen, friends, what was he to do? If you will turn to Titus 1:13, you'll find the apostle Paul told this young man: "Wherefore rebuke them sharply that they may be sound in the faith." Now mind you, the issuing of a rebuke is the first step in discipline. We know that Titus was authorized to administer rebuke and even sharp rebuke. Since that is the initial step in discipline, it is an evident fact that he was authorized to assist this congregation in its disciplinary work.

The elders certainly would have been qualified to do that and they should have done it, if there had been any elders. But there were no elders yet, they had not been appointed. Titus was even to set up a teaching program for the church. He was to inaugurate that, and he was likewise to tell them what to teach. There were various groups that he was to instruct. He was to instruct aged men concerning their relationship. He was to instruct aged women. He was to instruct young men and servants. Did he have the authority to do that? He was to train the aged women to teach the young women. Did he have the authority to do it? He was to show the responsibility toward civil government. And not only that, but he was to admonish heretics to desist from their false teaching, and to reject them if they continued to teach heresy. Does this not pertain to the government and discipline of a church without elders? Certainly he could not do these things in a congregation with elders. The disciplinary action in a church with elders, is carried out by those elders. The evangelist has no business in it. The disciplinary work in a congregation that has as its elders properly qualified and duly ordained men set in office, is outside the hands of any evangelist. And he comes into and encroaches upon a territory which is not his own, and infringes upon the rights and prerogatives of a God-given bishopric or presbytery, if he insists on sticking his whickerbill into their business. That is outside of his realm as an evangelist. But notice, and I want you to have this clearly before you, that in Titus 3:10, this young man—this letter

was written to an *evangelist*—this young man was told that a man who is an heretic he must reject after the first and second admonition. He was to take the lead in that work. That was his work. That was the thing he was to do!

Friends, we learn what God expected the churches to do by reading his letters written to churches. We learn what God wanted the evangelists to do by reading the letters written to evangelists. Timothy was told to do the work of an evangelist (2 Tim. 4:5). And I want you to remember this, that after giving him the instructions and qualifications for bishops and for deacons, the apostle Paul said in connection and in conjunction therewith: "These things write I unto thee, hoping to come unto thee shortly; but if I tarry long that thou mayest know how to behave thyself in the house of God which is the church of the living God" (1 Tim. 3:14, 15).

If we want to know what an evangelist is to do in the church, we must study the letters written to instruct him how to do the work of an evangelist. These letters which contain instructions to do the work necessarily imply the authority to do it. God never commanded a man to do a thing without thereby giving him the authority to do it. Titus was granted the authority to correct deficiencies in congregations without elders as certainly as he was commanded to do it. He was given authority to admonish and reject heretics in such congregations as certainly as he was told to do it.

L. E. KETCHERSIDE: Five minutes.

We are going to be forced to the following conclusions: First, God left an infant church without any one being empowered to steer, pilot or govern it. Or secondly, God placed an infant church under the bishops of another congregation. Or thirdly, God arranged for a temporary expedient of leaders to steer or pilot the church. Or fourthly, God empowered evangelists to correct the deficiencies and ordain elders.

Now if the first is true and God left an infant church without any one being empowered to steer, pilot or govern it, that would subject the congregation in its weakest state to a condition of disorganization and confusion, then demand when it got to its strongest state that it be under supervision. When it cannot stand alone it is forced to do so, when it gets so that it can, it is not allowed to do it!

If the second alternative be true, that God places an infant church under the elders of another congregation, that destroys the

autonomy of the local church. If the third be true, that God has arranged the temporary expedient of leaders to steer or pilot the church, you have no scriptural precedent for it anywhere. I conclude, my friends, that since Titus was placed at Crete for the specific purpose of correcting deficiencies in congregations without elders, that it was his task to do that. For that reason I believe:

1. An evangelist should be sent forth by the church to capture new territory for the King.

2. That he should remain there and consolidate that territory by developing the congregation to its fullest capacity.

3. That he should be supported by the congregation which sends him forth.

4. That he should correct all of the deficiencies in the new congregation.

5. That he should exercise a kind, benevolent and patient supervision of all recent recruits who have enlisted in the King's army until a trained fighting force is formed.

6. He should appoint bishops to oversee the work when men are qualified.

7. He should go on to other new territory and repeat the process. On the other hand:

1. I do not believe that an evangelist can select elders for any congregation.

2. I do not believe that the elders of any congregation are under an evangelist. I believe that an evangelist is under elders of a congregation.

3. I do not believe that an evangelist can use coercion or force in a congregation which he has planted. The only thing he can use as a disciplinary measure is the word of God—the rod of the mouth of Jesus Christ. That is all he can use. That is all that the elder can use.

4. I do not believe that an evangelist can stay with a congregation to steer or guide them against their wills and over their protest. I do not believe that. I believe that there is no such thing as forced rule in the church of the living God, not even upon the part of an eldership. I believe, and I want to make this quite clear to you tonight, friends, that there is no rule by coercion. There is no rule by autocratic power in the church of the living God. There is no room for despotism in the church of the heavenly Father.

5. I do not believe that an evangelist can properly steer or guide a congregation by remote control or long distance. I think

it is his duty to stay there, to teach, to instruct, to guide, to develop, to build up, to edify, to place the congregation in a position where it can stand upon its own feet and do the things that God intends for it to do.

It is for these things that I contend, and for this that I stand. (How much time do I have left, please?)

L. E. KETCHERSIDE: Two minutes.

In that two minutes I want to ask what relationship was sustained by gospel preachers toward those congregations which they planted in apostolic times? In Corinth, Paul declared, "The Son of God, Jesus Christ, was preached among you by us, even by me and Silas and Timothy" (2 Cor. 1:19). Paul considered the congregation as composed of his sons, and himself as their father. "I write not these things to shame you, but as my beloved sons I warn you, for though you have ten thousand instructors in Christ, yet have ye not many fathers, for in Christ Jesus have I begotten you through the gospel" (1 Cor. 4:15). "I am jealous over you with a godly jealousy for I have espoused you to one husband that I may present you as a chaste virgin unto Christ" (2 Cor. 11:12). "Behold, the third time I am ready to come to you, and I will not be burdensome to you, for the children ought not to lay up for the parents, but the parents for the children" (2 Cor. 12:14).

When a man espouses a church as a chaste virgin unto Christ, when a man goes out and baptizes believers and bands them together, he looks upon them as a father does upon his children. So Paul said to Thessalonica in harmony with that: "You well know that as a father does his children, we kept exhorting each one of you, and consoling and bearing witness to you" (1 Thess. 2:11). To this same congregation he said, "We became gentle in the midst of you as a nursing mother cherishes her children" (1 Thess. 2:7).

Thus the evangelist who espouses a congregation as a chaste virgin unto the Lord Jesus Christ, sustains the relationship of a father to his sons; but he also sustains the relationship of a nursing mother. As a nursing mother, it is his objective to be gentle in the midst of them, and to cherish them as a mother cherishes her own children. As a father, he is obligated to exhort each one of them, to console them, and to bear witness unto them.

I thank you very much.

WALLACE'S FIRST NEGATIVE

Brother Ketcherside, brother Watson, and other brethren:

I want to say just one word before I enter into a review of his speech. Last night I asked brother Ketcherside to apologize to me for slandering me in his paper. He did not make an apology; but he got up and added another sin to slander by *accusing* me of *falsifying*. I did not falsify about that, you can check on the book. Now I am asking him to correct not only the slander but to apologize for saying that I *deceived* you about it.

And then on the other hand I want him to correct some more gossip. He made a long speech saying, "brother Wallace did not go to church Sunday, or he stayed away from the worship." Brother Ketcherside, you could have turned around and asked me and I could have saved you a lot of embarrassment. I *met* with my brethren and worshiped with them on the Lord's day just like God Almighty said do. And if you had just asked me you could have saved yourself from making another false charge against brother Wallace. I met with my brethren on the Lord's day and worshiped with them.

Now, he said he had a challenge from the church in Valdosta for me to meet him in debate there. I am ready to meet brother Ketcherside anywhere in the world my brethren call me. Any time in any place that my brethren call me I will serve. If the congregation down there, and I do not know the brethren there—if they want me and call me, I will be there. They may want some of the rest of you brethren, or may not want a debate at all. If they do, brother Ketcherside, I will be there. Just put this down in your book: anywhere my brethren call me and where you have a congregation. I will be there. I will not encourage my brethren to furnish you a crowd; but anywhere my brethren call me where you have a crowd, I will be there to meet you. Is that clear? Any place, any time! Anywhere my brethren call me where you have a congregation—and you brethren (Ketcherside crowd) over the country, you go back and make arrangements with your various congregations; if my brethren there want such a discussion, I will enter into it with him.

Now then, he began a definition of the terms of the proposition. There are some objections I want to offer in regard to them. One of them is in regard to an evangelist being set apart. He has never told you how an evangelist is made. I maintain that he is not an

evangelist. He has never been ordained. He could not take charge of a church if his doctrine be true because he is not an evangelist. He has never been Scripturally ordained, and is not an evangelist at all. Let him prove it. Then how could he go out here and speak with authority anywhere, when he is not an evangelist at all, according to his terms and definition of an evangelist. I challenge him to try to prove that he is an evangelist. He does not have any right to take charge. If he's correct, he's wrong, because he is not an evangelist according to his teaching about an evangelist.

And then, there is another thing in regard to authority. I do not deny that an evangelist can speak and teach with authority. That I do not deny. I deny the definition that he makes that gives him the right to *oversee* or to become the *pastor* of a church. The word *overseer* is the same word for pastor in the original and he stood up here tonight and affirmed the pastor system. Brother Ketcherside, I would now like for you to read all your *objections* against "the pastor system—the one man ministry." That is what he affirms tonight. Now! I object to the evangelist being an overseer.

And then he says an evangelist can oversee the congregation which he has established. Now then, you have Titus over there in Crete. Now you prove if you can that Titus established the churches in Crete. Did he establish them? If he did not, how could he have authority in them if he did not establish them? Your proposition says that he had to establish them to have authority in them. Now then prove that Titus established the churches in Crete. With that you would not have your proposition proved but you cannot even prove that.

Now, the next thing to which I want to call your attention is the word "until" in the proposition. Last night he said the word "till" did not mean or have any time limit in it at all. But that's the word he has in his proposition. Isn't it? You forgot that didn't you? The word "until" in Ephesians 4:13 is the same word, brother Ketcherside that you have in your proposition. Turn to Ephesians 4:13, and you will find "until" comes from the word *Mechri*. This is on page 408 in Thayer, and is exactly the same word that appears in your proposition. It refers to time. You so used it in your proposition, but last night it did not mean time! You ought to have read your proposition before you made your speech last night.

Now then, he said an evangelist had authority in a church without elders. Well, he has not proved anything so far as his assumption about an evangelist is concerned. Now his assumption

is like this, if he wants to deny it, all right—his assumption is that for a man to be an evangelist the *elders* have to *lay their hands* on him. And for elders to be elders an evangelist has to lay his hands on them. Now if that is not correct, I will stand corrected. But I believe that he says an evangelist has to be *officially* ordained by having hands laid on him. Now if he denies that, I will read it out of the book—the Paragould debate.

You know where that came from? Here's the "*Faith of Our Fathers*" by Cardinal Gibbons. Right over here the old Catholic priest states in chapter five on the apostolicity of the Catholic Church: "That the true Church must always teach the identical doctrines once delivered by the Apostles, and that her ministers must derive their powers from the Apostles by an *uninterrupted* succession, whose ministers are able to trace, by an unbroken chain, their authority to an Apostolic source." If he is correct in the making of an evangelist, he will have to trace an unbroken line of evangelists, uninterrupted, all the way back to the apostles, or there is not a single evangelist on earth. You are not an evangelist, brother Ketcherside, if your position is right. This is the first time I ever heard a man affirm Catholic doctrine in the house of God! I will tell you why I am opposing Ketcherside. I am fighting to keep from bringing over into the church the government of the Roman Catholic Church.

Now, he brought up I Corinthians 12:28: "He set some in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healing, helps, governments, . . ." He assumed governments referred to the *evangelist*. That's not so. Paul is referring to the elders of the church. They are the ones set in as "governments." That has reference to the elders of the church, and not an evangelist. And just to stand there and take a passage and use it like that would make a school boy feel ashamed. That does not say anything about an evangelist. Then who are the governors in the church? The elders. They are the ones; I will clarify that further in a moment.

But come over to Titus the first chapter. He went to that, I believe to verse 11, where Paul says "whose mouths must be stopped." And that is right; that is what I am doing, brother Ketcherside. I am stopping your mouth. That is exactly what I am doing. I am authorized to do it any where you go. I do not have to do it in any particular congregation. I am going to stop the mouths of all these Roman Catholic priests—(Ketcherside and

his crowd) going over the country preaching like old Cardinal Gibbons. I will stop their mouths. Now that is the authority of the evangelist and that is all he has.

"These things speak and exhort and *reprove* . . ." Paul said "speak"—not *rule*. "Exhort"—not *boss*. Timothy's authority was limited to *speaking*, and *exhorting*. Now, brother Ketcherside, if that is the authority that a man has in a congregation he established, what authority does he have outside of the congregation he established? You say that he has it *only* in the congregation he established. Now then, does he have the right to speak and exhort outside of a congregation he established? That is what your proposition calls for and if your proposition is so, he would have to *shut his mouth* out of any congregation he did establish. Now is not that good as coming from the sage of St. Louis?

Now then, he asks, "what kind of organization existed where there were no elders?" Well, the burden of proof is not on me, but it was not a preacher. Any church with a preacher over it is out of order. You can not find where God ever put an evangelist over any congregation, or any preacher over one, *to save your life*. The burden of proof is upon you, and you have not found one single *verse* that has any connection with your proposition whatsoever—none whatsoever.

Now, let us go right along with our review of Ketcherside. He said something about John T. Hinds. John T. Hinds said under "leadership"—not under *oversight*. Why, certainly anybody can teach in a congregation, limited simply to teaching. You brethren go out here in congregations and just do what God told Titus to do, to teach and *exhort* and nobody will object. When you take out "teach" and put "rule," "oversee," and be the pastor, right then you are going to run into trouble.

Then he came to Ephesians 4:13. I want you to look down here at the last part of chart No. II.

If you can see this chart, here's an argument that I want you to notice in regard to Eph. 4:13. Paul said, "He (Christ) gave gifts"—not offices to men. In verse 8, it says "He gave gifts when he ascended on high;" he gave *gifts*—not offices. He gave an apostle "for the perfecting of the saints, unto the work of ministering unto the building up of the body of Christ: *till* the unity of the faith." Thayer says that the word *mechri* from which "till" is translated, means a "time." That is what he says. Now, here are prophets. Why prophets? "for the perfecting of the saints, unto

DIALOGUE (PREACHED, DISCOURSED) DOES THIS WORD MEAN MUTUAL EDIFICATION?

PAUL AND DISCIPLES, Acts 20:7

PAUL AND INFIDEL JEWS, Acts 17:2; 18:4, 19.

PAUL AND ATHEISTIC PHILOSOPHERS, Acts 17:16-17.

PAUL AND ADULTEROUS FELIX AND DRUSILLA, Acts 24:25.

ANGEL AND THE DEVIL, Jude 9

GAL. 1:2—"UNTO ALL THE CHURCHES OF GALATIA."

GAL. 1:8—"PREACH UNTO YOU ANY GOSPEL OTHER THAN THAT WHICH WE

PREACHED UNTO YOU, LET HIM BE ANATHEMA."

PAUL PRONOUNCED A CURSE ON ANY ONE WHO WOULD PREACH ANY OTHER GOSPEL.

KETCHERSIDE CURSES ANY ONE WOULD PREACH THE SAME GOSPEL.

GOSPEL CONTAINS GOD'S RIGHTEOUSNESS . . . (2 Peter 1:1-4) Rom 1:16, 17.

"RIGHTEOUSNESS OF GOD" REVEALED IN THE GOSPEL CONTAINS ALL THAT PERTAINS

TO LIFE. 2 Peter 1:1-4.

"THE PASTOR SYSTEM AND THE MEETING SYSTEM STAND OR FALL TOGETHER"

LEROY GARRETT, B. T. Vol. No. 12, P. 157.

"GIFTS"
NOT
OFFICE
EVANGELIST
PASTORS
TEACHERS

WHY }
FOR the perfecting of the saints,
UNTO the work of ministering,
UNTO the building up of the body of Christ

HOW LONG }
"Till—the unity of the faith"

THE APOSTLE WAS AN OFFICER (OVERSEER)—Acts 1:20.

THE ELDER WAS AN OFFICER (OVERSEER)—1 Tim. 3:1.

IF THE EVANGELIST WAS AN OFFICER, PLACE PASSAGE HERE

the work of the ministering unto the building up of the body of Christ." How long was the gift of prophecy to last? It was to last till the unity of faith. The gifts were till the unity of the faith. Now then, here are the evangelists, and the pastors, and the teachers. They had supernatural gifts. The gifts were to pass away.

There is not a word in this text about an *office*. You have to learn about men being *officers* some where *else*. Where do you learn it? In Acts the first chapter and 20th verse, an *apostle* is called an *officer*. In I Timothy 3:1, a *pastor* is called an *officer*. There is not a verse in the Bible that calls an evangelist an officer. Not a one!

If so, write it in this space (referring to chart). Now is not that something? To get up here and try to put the Roman Catholic doctrine on the church of the Lord Jesus Christ.

The gifts are gone and certainly there are no supernatural powers *today*. No man has them. This passage is not yours, brother Ketcherside. It has no connection with your proposition.

Now then, he brought up Titus 1:5. All right! "For this cause left I thee in Crete." Now who sent him over there? Did Paul, or the church? You said it both ways at Paragould. You said one time the church sent Titus to Crete and the next time that Paul sent him to Crete. Now, "appoint" does not mean *boss*. "Appoint" does not mean take the *oversight*. Thayer says it means, "set right." Thayer says on page 238, it means "further instruct; to teach." Titus was sent to Crete to further *instruct* them, and then to *appoint* elders. "For this cause I left thee in Crete, that thou should *set in order* the things . . ." "Set in order" is what I meant to cite Thayer on. That is to "set right" and *further* instruct. "To set in order" is to further instruct, and then to appoint elders. Now to appoint elders does not mean to boss.

Now then, Ketcherside says, "they had to be *officially* appointed." Brother Ketcherside, you have never been *officially* appointed. I dare you to say you have. And you just try to prove it. You have *never* been *officially* appointed. You are not an evangelist if your proposition is so.

Now, Titus was sent to Crete to *teach*, and not to *rule*.

Well, then he says, "An evangelist cannot remain with a congregation without the consent of the people." This is the first time in my life I ever debated with a man who got up and made a speech, and then before he sat down said brethren I do not believe it. I have never heard the like of it. Why, he said here is my speech,

but I do not believe it. He affirmed that the congregation *must* submit to the evangelist. Then he says if you do not want him you do not have to keep him. Where then is your authority? Where is your authority? If you do not want him you can send him away. If so the evangelist has no authority. He made a speech then said, "I do not believe it." Did you ever hear of a thing like that? Brother Ketcherside, what is the matter with you? You got up here and said the evangelist is the authority, but then said if you do not want him you do not have to keep him. Then he has no authority. None at all! Of all the things I have ever heard in my life that caps the climax. Well, that is everything he said. Why, here we are with hardly 15 minutes of our time gone, and we have answered everything he said.

Brethren hand up my chart, the next one. (See Chart Page 138.)

I want to show you he is not even affirming what he believes. Why, the very proposition that he affirms tonight is not the thing he teaches. His definition is not inclusive enough.

(To boys hanging chart): Just take that one down. Now hang up the other one down there on the floor.

Now brother Ketcherside, because I am having an argument with my helpers, I do not have a chart back in my room somewhere to make you look like a king (audience laughter). Just remember that, brother Ketcherside.

Now! Here is what he says we affirm. "We affirm that the New Testament teaches that newly established churches *should* be under the care of the one establishing them," or, "OR", "OR", he did not get around to that "OR" in his definition. That is what he preaches to his people; he did not get around to the "OR." Here is what the "or" means: "or be placed under the care of the evangelist who may be near, and more capable of carrying out a plan of development in such Church" (MM. Vol. 8, No. 10, P. 2).

Now their doctrine is this: If the evangelist did not establish the Church, he cannot be its Pastor but somebody must boss it, so the one establishing it can appoint a Sub-Pastor. And then, listen to this: Mission Messenger, Vol. 12, No. 8, p. 4: "A congregation without elders should call an *evangelist* to oversee the work." He said, "A congregation without elders" *should* call an evangelist. How could they call him if they did not have any authority? Come on brother Ketcherside and tell us. You said one without elders *should* do it. HOW could they do it? And if you get up here and deny this, I will show that your folks did it. I will read to you

**THE ST. LOUIS DIOCESE
THE THREE YEAR PLAN**

"THIS IS A PLAN BY WHICH CHURCHES HAVE TURNED OVER TO CARL THE ARRANGING FOR PREACHERS, BIBLE TEACHERS, SINGERS, ETC. FOR A PERIOD OF THREE YEARS — THE ELDERS SIT BACK AND NOD THEIR HEADS." D. A. SOMMER — "THE INSIDE STORY."

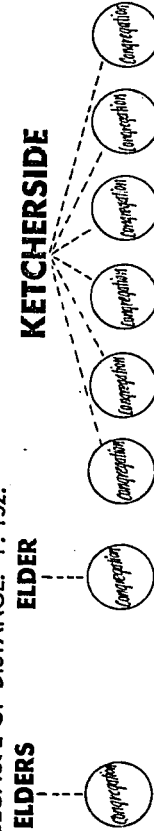
"I SUGGESTED IT." K-WKD. P. 108.

"WE ADOPTED IT." ELDERS, NEW CASTLE, IND. "BRO. K. OFFERED TO ASSIST IF WE DESIRED IT." LETTER TO SOMMER.

"I TOOK CHARGE OF CHURCHES." K. CONFESSED—DID NOT REPUDIATE. "BECAUSE OF DISTANCE." WKD. P. 152.

"TAKE THE OVERSIGHT OF SEVERAL DISTANT CONGREGATIONS — I HAD DONE THAT VERY THING." K-WKD. P. 152.

"I WANT MY BRETHREN TO KNOW THAT IN DAYS GONE BY I MAY HAVE ABUSED IT AND TAKEN UPON MYSELF WORK THAT I WAS NOT CAPABLE OF CARRYING OUT BECAUSE OF DISTANCE." P. 152.



PLAN IN OPERATION: "DEAR BRO. WEEKLY; CARL AND I ARE DEPENDING ON YOU COMING AS WE ARE PROMISING THE CHURCHES YOU CAN COME." WEEMS. SUB-PASTOR: "IF THERE BE NO BISHOP, THEN THE MAN WHO ESTABLISHED THAT CONGREGATION, OR SOMEONE SENT BY HIM, MIND YOU, THIS INDIVIDUAL IS COMMANDED TO SEE THAT THINGS ARE TAUGHT, ETC." K-WKD. P. 124.

where your folks had their business meetings and called an evangelist when they did not have elders and the evangelist did not establish the church he was called to oversee.

Now what does Ketcherside have? He has Roman Catholic doctrine in the church of the living God. I wish now to call your attention to my chart, (pointing to chart) on the St. Louis diocese. Some years ago we saw this thing full-grown. Brother D. A. Sommer said, in regard to what they call the three-year plan, "This is a plan by which churches have turned over to Carl the arranging for preachers, Bible teachers, singers, etc. for a period of three years. The elders sit back and nod their heads" (*Inside Story*, by D. A. Sommer).

Now then, that is his "Three Year Plan". Ketcherside says "Well, that was just a suggestion." But Sommer said it was a plan by which they turned over ALL their work to Ketcherside. Ketcherside said, "I suggested it" (*Wallace-Ketcherside Debate*, p. 108). The elders at New Castle, Indiana, said in a letter, "we adopted it." The elders of the New Castle congregation said, "Ketcherside offered to assist"—He offered to assist, and not a suggestion. He offered "to assist if we desire." And again, Ketcherside said, "I took charge." He confessed down at Paragould that he took charge of churches. He said he took charge of CHURCHES—CHURCHES, plural.

And then Ketcherside said he took the oversight of SEVERAL DISTANT congregations,"—several distant CONGREGATIONS"—and in that statement he said, I did it in "distant states." Several distant congregations! "I have done that very thing." Now he said, "Brother Wallace I confessed it." But you did not repudiate it. You admitted it all right. But he then tells us why he gave up control of the churches. He said the reason I did was because of distance. They were just too far away. Get him an airplane, brethren. Go on, buy him an airplane; he will then take care of all of them. That is what he said in the book. He gave up the Congregations because of DISTANCE. Too far! So he could not look after them!

Now he said, "I want my brethren to know that in days gone by I may have abused"—he just ABUSED it. He did not repudiate his system. He just ABUSED it. "I may have taken upon myself work that I was not capable of carrying out because of distance." They were too far away, that is all.

Now here is God's government: (pointing to elders on chart) In a congregation there are elders. Here is the way the apostasy

started, or finally came along. From a congregation with elders they apostasized to a congregation with just *one* elder over it—the elder. Then finally we had the old Catholic bishop over several churches. And here is Carl Ketcherside affirming that, “I sat over several congregations.” How many I do not know. Brother Ketcherside, when you get up tonight you tell us how many and how many in distant states over which you had the supervision. You said in distant states.

Now here is the plan in operation. Here is what they believe and what they practice. Now here is the plan in operation (pointing to chart). Here is a card right here (holding card) from Bernell Weems showing the plan in operation:

“Dear brother Weekly: (written from Ozark, Mo.) Did you receive my letter? Letters keep coming in for you to hold their meetings this Fall. (Wallace: Now look, they are writing to St. Louis to get someone to hold their meetings). You will close one place on Sunday night, open up next place on Monday night. Each meeting for two weeks. Let me know as soon as possible that you can come for sure. I will send you the complete schedule how to make train connections between them. (Wallace: Why, even he made the railroad connections for them. Is not that handy? I would like to get in a diocese like that. I have to work that out myself. Then he says) Carl and I are depending on you coming as we are promising the churches you can come.

“Your first meeting is scheduled to start on Sept. 1st. The rest will continue without a break. You will be well supported financially.” (Laughter)

Now listen to this about Uncle (referring L. E. Ketcherside, uncle of Carl) as you heard something about going into evangelistic work. Listen to this about Uncle. Mission Messenger, vol. 15, No. 2, p. 6 (This is written by Carl. Yea, this is what Carl said about Uncle over here) “Brother L. E. Ketcherside who has been supporting himself in building contract work is going into evangelistic work.” Yea, Uncle is going into evangelistic work. What was Uncle doing before he went into evangelistic work? He was in the contracting business. “Umph, huh!” said Carl (laughter). Now, let me read to you from a letter. Here is a letter dated August 6, 1952, signed by L. E. Ketcherside, addressed to B. B. James of Henderson, Tennessee, one year before Carl says he went into evangelistic work. Uncle says, “As a working preacher in this area, after my day

of secular work is ended I spend as much of my time as possible teaching and preaching the gospel of Christ. As a result of such efforts a small group has been banded together in Pekin, Ill. I feel that a series of meetings would be of great strength to that group at this time.” Now here is a congregation up here. Uncle says, “I have asked the group to submit the names of preachers of their acquaintance,” so they submitted brother James’s name and here is what Uncle says: “In interest of better understanding, and out of fairness to you; I will state that as an evangelist”—here, you will note that Uncle is an evangelist a long time before your report brother Ketcherside. Uncle said, “I am an evangelist,” at least a year before Carl wrote that in the M.M. What did you go into when you left up there Uncle? You were an evangelist in 1952. But you ENTERED evangelistic work in 1953! Tell us, brother Ketcherside, what he was in 1952? He wrote B. B. James and said, “I am an evangelist and I have the oversight at Pekin, Ill.” He would not let brother James come to Pekin, Ill. He said if you do not agree with me you cannot even come up here and preach. Yet in 1953 he entered evangelistic work.

Now brethren, that is what you get into with a pastor system like you have. Here is a man (pointing to Uncle)—he goes out here and takes the oversight at Pekin, Ill. And that congregation wanted brother B. B. James to come and preach for them and he could not go. WHY? Because an evangelist would not let him go. Now is not that something? This is the first time I ever heard a man preach Catholic doctrine in the church of the living God.

I will tell you right now why I am fighting things like this. Simply because it is nothing on earth but Roman Catholic doctrine. Why, the first speech that he made was taken almost word for word out of the “Faith of Our Fathers” by the old Catholic bishop of Baltimore. O brethren, you just do not realize that which is fastening itself upon the church of the living God. Here they are (point to Ketcherside and his preachers). They are the Pastors. Uncle says, “I am strongly opposed to the sectarian practice of preachers among us settling down with a congregation having elders and deacons under the pretext of doing evangelist work. My position is this: that a man who does that kind of work is either ignorant of New Testament teaching or premeditatively deceptive.” Now he argues that everyone of you who does not think a preacher ought to run a church is just ignorant or you are just deceptive. And that is from the evangelist in charge, over-

sight! bishop! pastor! of the church of Pekin, Ill., August 16, 1952. And yet a year later, in February, 1953, brother Carl said he was going into evangelistic work. Uncle what were you doing when you would not let brother B. B. James come to Pekin, Illinois, to hold a meeting? See if you can explain that, brother Carl Ketcherside, and I would like to hear you try it.

Now brethren, as I told you he only defined about one third of his proposition. He did not even try to define it. He just skipped around it. *What do they believe?* All right! Here it is. I want you to get it. "We affirm"—this is in the Mission Messenger, vol. 8, No. 10, p. 12—"we affirm" that the New Testament teaches that a newly established church should be under the care of the one establishing them OR (now he did not get that "or" in his proposition). OR—brother Ketcherside, why did not you go on to the "or"? OR—he said that is not in my proposition. Here is the point: I am saying that he did not define what he *believes*, or PRACTICES. Here is their practice, and here is what they believe: "OR be placed under the care of an evangelist who may be near and more capable of carrying out a plan, and development in such churches." Then in The Mission Messenger, vol. 12, No. 8, p. 4: "A congregation without elders should call an evangelist to oversee the work." How could a congregation without elders call an evangelist? How could they call an evangelist? He bosses a church he did not establish. He was just called in to oversee.

Now brethren, here is what you have: You have a SPECIAL clergy. And here is another statement in Mission Messenger, vol. 11, No. 5, p. 4: "The church of Christ is the only religious body on earth that actually believes in and practices the priesthood of all believers. There is no distinction between clergy and laity in the church of the New Testament." But he gets up here tonight and says, "Yes there is, yes there is. The evangelist has the right to rule, to boss." And here sits a man right over here (pointing to Uncle) who would not let B. B. James come to a place up there in Illinois and hold a meeting because he said I AM THE PASTOR. I have the OVERSIGHT. That is what oversight means. "I have the oversight," says L. E. Ketcherside.

Now think about it, brethren, what you are facing in the church of the living God. Listen to this:

STERL WATSON: 5 minutes

Thank you.

"Beside my secular work, I have been devoting the majority

of my time to three congregations whose OVERSIGHT I have." Now here is a fellow who is pastor of THREE churches. I do not know how many Carl had but some fellow had three. Three churches, "whose oversight I have, Bogard, Wakenda, and Warrensburg" (all in Missouri)—Raymond Stephens in Western States News, Vol. 8, No. 8. Now there is a little pastor with three churches. He has the OVERSIGHT of THREE churches. There it is. That is your PASTOR system.

Now! Again, the church at Beloit, Kansas: "I have the evangelistic oversight of the Beloit congregation, and invite all the faithful to worship with us whenever possible." That is E. M. Smith reporting (M.M. Vol. 13, No. 4, p. 8). Now here is another one: "The church in East Fulton decided to use a faithful evangelist in their meeting last October and selected me. At a business meeting held while I was there, it was decided that a prolonged effort was needed. After an hour's study in church government, the brethren wished the church to be organized under the Lord's plan. At the business meeting, I was given the oversight." Now how did they hold a business meeting? They did not have any elders, and did not have any evangelist in charge but they had a business meeting and turned the church over to Vernon Hurst. "I was given THE OVERSIGHT, and it was planned that I should work with the congregation part time" (Vernon Hurst, Mission Messenger, Vol. 13, No. 6, p. 8). Then Ketcherside said, "No doubt I shall be criticized, for in the past I have attempted to take the oversight, by request of several congregations, some in distant states." Now that is what they believe and practice. And he did not have the COURAGE to come up here tonight and come right out and say OR, OR. Brethren, he has not found one word in the Bible that favors what he is doing, and he can not.

The only place on earth that he can find his doctrine is in the Catholic Church. And now do you wonder why that we stand opposed to these things?

Now then! I object to the one man PASTOR system, BECAUSE it is SUBVERSIVE to the divine government. Is not that the way he talked to us? Now if we had such a thing your *objections* would be all right; but we just do not have it and your objections are against your own system. But he says, "I object to the one man pastor system because it is subversive to the divine government." AMEN. He says, "I object to the pastor system because it is debilitating to the churches." AMEN. He says, "I object to the one

man pastor system because it is spiritually weakening despite its claims to spiritual growth." AMEN. The system they practice is spiritually weakening despite its claims to spiritual growth. The one man ministry system (which Ketcherside has) is debilitating to the churches. Then he says, "I object to it because it steals the liberties and violates the rights of other members." Uhuh. "I object to it because it usurps the function of the bishops." "The hireling system usurps the function of the bishops." And that is what you have. You are the ONES who have the HIRELING system. And they will *hire* a man to come out here and take over a church and boss it. Yes, at a business meeting they hired Vernon Hurst to take over a church and boss it.

Now! He said if you can hire a man to feed why can not you hire one to do all the singing? All right! Come on, brother Ketcherside. Now tell me, if you can put one man over this without elders and he is to be the FEEDER why cannot you get one man to do all the singing? That sounded good last night didn't it? (laughter) I knew what was coming. I was just waiting on him. I knew what was coming.

Come on now, brother Ketcherside, and tell us.

Come on. (Wallace pauses for answer)

Bishop Ketcherside, bishop. Now that is right. I have a right to call him pastor. *Pastor* Ketcherside. *Bishop* Ketcherside. OVERSEER. He said I *affirm* it and I *believe* it. And for two nights he debated against it, and got up the third night and affirmed it. He then got up and made an argument and sat down and said I do not even believe it. Now if you have ever heard worse confusion than that I would like to know where it is? I have never heard the like of it in all of my life. NEVER.

And you just put it down, I will be glad to expose you anywhere in the WORLD my brethren ask me to come. I do not care *where* it is, if you have a church and I have brethren there who want me to represent them. I do not know that the brethren at Valdosta, Georgia, want me; if they do, and call me, I will expose you.

My time is up and I thank you.

KETCHERSIDE'S SECOND AFFIRMATIVE

Brother Wallace, brother Watson, brothers and sisters in Christ and friends:

It was my privilege tonight to affirm a very deep conviction concerning that system of government which we believe to be temporary in a church of the living God, a system out of which there must grow a permanent one in which elders are appointed, and the work of the oversight turned over to them. In his reply, brother Wallace has tried to make it appear that this system is wrong because of his claims concerning the way in which I have practiced it. He did not deal with the logical position that I set forth. He dealt only with what he believed to be a personal practice by me. Brother Wallace did not tell you all of the facts about it. He just read what he wanted to read.

It was not necessary that my brother call my attention to the mistakes I have made in the past on this issue. It was not requisite that he put that before me, and I am going to tell you why. I want to read from the very article in the *Mission Messenger*, from which brother Wallace quotes. It is entitled "Evangelistic Oversight." It appeared in the *Mission Messenger*, October, 1947, Vol. 8, Number 10. I shall read it that you may see exactly what I did say.

"The work of the Lord has suffered greatly in the past because of the abuse of God's teaching on oversight. A great many congregations are under the care of an evangelist who may be several hundred miles away, and who only drops in about a week per year, preaches a few times and goes on his way. You cannot set in order things that are lacking in this fashion. Neither can you develop elders and deacons by such a method. This is not God's system. The work of oversight demands a supervision, an inspection, an instruction. This has to be carried on regularly and consistently. As it is practiced today it consists mostly of *over* and very little *sight*. I have known of evangelists to be over a church who never caught sight of them for years."

Listen, now. The article continues: "No doubt I shall be criticized because in the past I attempted to take the oversight by request of several congregations, some even in a different state." That is where he stopped reading. Now listen to the next sentence. "That wrong you need not point out, for I already know about it. I have learned by experience that I cannot do a scriptural job in edifying a church which I never see. I admit my wrong in attempt-

ing it. I am sorry, and to keep others from making the same mistake I have written this article. I am sure that God's plan will work if we work it. But I am not sure that we have been working it, are you?"

With that before him, he tries to make it appear that the other is my position now. I was once a Lutheran, but I am not a Lutheran now. I was reared in the Lutheran faith, but I learned better. Now, will brother Wallace go back to the time when I was a Lutheran and make it appear that I now advocate baby sprinkling, because I was sprinkled when eight days old?

He knew that article was a renunciation of the very things he charges and of all the dastardly, unfair tricks upon the part of a man who pretends that someone has falsely accused, misrepresented and slandered him, this is the worst. I think, G. K., you just about reached the depths tonight in that trick. Why did you not tell it all? Were you afraid to? Are you afraid to let the world know there is still a man who recognizes his own mistakes and is big enough to tell the same brotherhood in which he made them? Has it come to the place that the preachers of the gospel are *so big* they cannot make mistakes, or *so little* they will not recognize them? Has it come to pass that preachers must refuse to admit their previous errors?

Yes, I was mistaken. I said that I was. I said it before I ever met you or had anything to do with debating you, brother. I said it in October, 1947, and he has it before him, but he didn't dare read it. Do you know why? It did not serve his purpose. It would have shown that at least there is one man on earth who knows when he has made a mistake and is sorry for it!

Brother Wallace will say "Now he gets up and begs and cries and confesses it." I didn't confess it to brother Wallace. I put it over my signature in the Mission Messenger, in 1947. Brother Wallace, since you introduced that article, or part of it, I challenge you to read that entire article on evangelistic oversight before this audience tonight. I challenge you to produce it and let them see all of it. You scrapped it, didn't you? You picked out of it just what you wanted. You did it because it served your purpose. Yet you talk about people being unfair and slandering you. You are in a position to talk. You ought to be ashamed to live and afraid to die!

I want now to get down to the proposition as my brother discusses it tonight. He says he objects to the term "oversee." I

defined the term for him exactly as I intend to use it. I defined it exactly as I meant it. It is up to me to define my practice. It is not up to brother Wallace to do so. I described my practice in defining my proposition. I said by the term *authority* I meant "to superintend, oversee, guide, direct and pilot, as a pilot guides a ship into clear channels and keeps it from the shoals." I told you that I did not believe in a dogmatic, arrogant, tyrannical rule, but a firm guidance into proper development for the Christian life.

My brother then criticizes a further thing, my usage of the word "until." He mentions that I contend the New Testament authorizes an evangelist to exercise authority in a congregation which he has planted *until* men are qualified, then he takes the unfair dodge that last night with regard to his chart I declared that "until" does not specify cessation, while tonight I claim that it does. I said last night that the Greek word "mechri" did not specify cessation. That is not the word I used tonight. I did not write this in Greek, I wrote it in English. I said the Greek word *mechri* does not indicate the point of cessation. I still say it. It does not specify cessation. It isn't in the word.

I was not talking about the English word "until." The English word comes from at least six different words. Tonight I was not talking about the Greek word. Another thing, he said that I said I meant the word "until" as used in Ephesians 4:13. I did not say anything of the sort. He knows that I did not. Here is what I did say. I am going to read it to you so you will know. Here is what I said. "A gospel proclaimer set apart to the work of an *evangelist* as that term is used in Ephesians 4:11." The word "evangelist" is what I said. It is here and I read it. You took an unfair advantage on that, and said that I claimed to use the word "until" as it is used in Ephesians 4. I did not use the word "until" in the sense that it is used there, but I used the word "evangelist" as the word is there used.

Next, my brother says it would require an unbroken chain of succession to sustain the viewpoint that I hold. Then he goes in for a long tirade with reference to my not being ordained as an evangelist because according to my position in order to ordain elders it is necessary that hands be laid on them by an evangelist, and in order to ordain an evangelist hands of the elders must be laid on. That is not my position. It is not my position in the debate book. I did say, and I repeat it tonight, that when Timothy was sent forth upon his work the presbytery laid hands upon him. I will

also affirm that when the men, Paul and Barnabas, were sent forth, that hands were laid on them, and thus they were sent forth on their mission, but the same thing holds true with reference to deacons.

The laying on of hands was a sign of public acclamation or proclamation in those days. It was used in the Roman senate and in the Greek forums. It was employed to designate a man given public prominence, and as a token of the fact that from henceforth he would be recognized as a member of the Senate. It goes back to ancient days even in God's blessed word, back to the Jewish age, when hands were sometimes laid upon various individuals by all the people of Israel, and sometimes by the elders of Israel. My friends, I do not mean to imply, nor did I say in the debate that such procedure was necessary. That was a means of ordination, certainly that is true, but at the same time I would have you know that while it is a form of ordination, it is not necessary perhaps that a man be always appointed in that fashion. But if it be true, then they do not have deacons at West End Church, because according to Acts 6, that is the way deacons were appointed. If you do not believe the term there is the one used for deacon, look at Thayer's Greek-English Lexicon and you will see it. So if it is necessary to lay hands on in order to make deacons, then you do not have deacons, for they have not had hands laid upon them. I am ordained as well as your deacons have been. I was selected by the congregation, and the elders appointed me to go forth and do the work of an evangelist. That is exactly what was done with your deacons. I presume they were selected by the congregation. I do not suppose the preacher selected them. In any event, did you lay hands on the deacons? If you did not, they are not deacons according to your own theory.

My brother argues that this demands an apostolic succession, that is, an unbroken chain from the days of the apostles to the present time. That is ridiculous! Does he not know that the word of God is the seed of the kingdom, and is like an acorn which possesses in it all that is essential to the reproduction of an oak tree. That it is thoroughly capable of reproducing itself? If that acorn were carried hundreds of miles away, where there never was an oak tree before, and there be planted, could it produce an oak tree? Does he not know that the power of reproduction is in the church. The authority rests in the church and is conferred upon men. That is true of the eldership. God did not place the authority

in the man, but he placed it in the church. The church selects its men and bestows the authority upon them. The church could not give what is not within its power to give. It would be impossible for the church to bestow something that it did not possess.

When the church selects elders and bestows upon them the right and privilege to rule and govern them as a body, do you realize they have a perfect right to take back that right? If not, and the church were to put a tyrant or despot in office, they could never ask that man to step out of office. The church would have no right to do that if the power belonged to the man. He could will it to his oldest son when he got ready to die. It would be his. That would be absurd and ridiculous. Of course, my friends, the authority rests in the church of the living God, and the church bestows that authority upon chosen men, and it has a right to recall it. That is exactly what I meant when I said that no man has a right to dominate the church of God.

My brother laughs at and ridicules that. He says that if it is true that a man cannot operate as an evangelist in the supervision of a congregation without elders when the church does not want him to do so, therefore, he does not have any authority to start with. Now let me ask this question. Can an elder do that? Can an elder retain a tyrannical and despotic rule over a congregation which does not want him? If not, did the elder have any authority to start with? Does this man mean to imply that once a man is made an elder of the congregation, that he can rule that congregation with an iron hand whether they want him to do so, or not? Does he mean that if the entire congregation wishes to take away from him the right to continue as an elder, that he may say to them: "Listen, I have the authority in this congregation, and you cannot take it back?" Now if an elder is forced to resign from office at the request of the congregation, he never did have any authority. Will my brother take his logic and follow it out? You can see how ridiculous he becomes. In an attempt to destroy my proposition he actually destroys the church of the living God, and its right to function as an autonomous body. Certainly, my friends he has used reasoning that is absurd!

Again, he says that the term "governments" in I Corinthians 12 means the elders of the church. It means nothing of the sort. The term "governments" as there used is a generic term, and it means simply "to steer, pilot or direct." It has reference to wise counsels to guide the church exactly as a pilot governs a ship. It might

refer to elders, and I agree that it does so in a congregation that has elders. But who is to steer and pilot in a congregation that does not have elders? Who is to guide in such a congregation? What about the congregation of twelve sisters? What about that congregation of twelve women who are banded together as baptized believers of the Lord Jesus Christ? Who is to exercise authority in that one? Come on, and tell us now. They have no elders and cannot have any, for in order to be an elder one must be the husband of one wife. Who is to take the authority then? Who is to stop the mouths of false teachers in that congregation? Who is to do it? Certainly you may have a congregation of twelve women. But did you notice that my respondent left that alone like a hot potato? I want him to tell me who has the authority in that congregation to stop false teachers? Can the women get up and throw them out? Can the sheep get up and toss the wolves out on their ears—the female sheep? I want him to tell us. When you get back up just tell us who has the authority in that congregation. Someone has to have it. I want to know who has it. What is going to be your answer to it?

Again, my brother denies that I have the authority to rebuke. That is not my authority, and if I do that I am a bishop or a pastor, but he turns right around in the next breath, and says that his purpose here is to rebuke me. Who gave him the authority to do it? Who authorized him to get up and do his rebuking tonight? He said that I could not do it, but he can do it. He can rebuke people that are not even members of his congregation, which have no direct association with him. He has a perfect right to do that, but I cannot even go into a congregation which I have planted and rebuke them with any authority.

He insists that a church which has a preacher over it is unscriptural. I do not know what he means by the term "over it." I do not know exactly what he implies in that. The man might be telling the truth. Maybe he has reference to what he calls "bossing the church." That is true even of an eldership. Do you not know, brethren, that when elders are bosses over congregations they are lording it over God's heritage? Certainly, in that sense, it is wrong to even have elders like that. But that does not say the eldership in the church is wrong because some elders turn out to be lordly bosses. I am not talking about that kind of oversight. I pointed out to you that by the term I did not mean a dogmatic, arrogant, tyrannical rule, but a firm guidance and proper development in the

Christian life, as expressed by Paul. "Not that we have dominion over your faith, but are helpers of your joy." Was Paul a boss? That is what I said I meant, and that is what I am contending for. I am not talking about bossing churches. Even elders have no right to boss a church. No one has the right to "boss or bust, rule or ruin!" The man does not live who has that authority!

Again he states, and I listened to him very carefully, that all the evangelist can do, all he has the authority to do, is to teach and exhort. He said, "Just do what Paul said, teach and exhort, just teach and exhort, just do that!" Was that all Paul said? That is all you said. Was it all Paul said? Why did you leave out that other word, G. K., why didn't you quote it all? Are you going to treat the word of God like you did my article? It is bad enough to treat a man's article in that fashion; it is ten thousand times worse to treat the word of God like that. Listen to what it says: "These things speak and exhort *and rebuke with all authority.*" Rebuke how? Rebuke with *all authority.* That is what the Book says, but he did not say that. No, he didn't say it. He said "All you can do is teach and exhort, just do what Paul told Titus to do, just teach and exhort."

Friends, I want you to know that according to this an evangelist has a right to rebuke with all authority. Brother Wallace has to admit it. Now what does the word "authority" mean? Here it is. The word is from *epitage* and it means "An injunction or decree; by implication authoritativeness, authority, commandment." That is Strong's Exhaustive Concordance. Thayer says it is "An injunction, mandate, command—with every possible form of authority, Titus 2:15." Now, why did you not read that?

W. E. Vine in his Expository Dictionary of New Testament Words, says: "The corresponding verb is *epitasso* which signifies to appoint over, put in charge (*epi*, over; *tasso*, to appoint), then to put upon one as a duty, to enjoin."

Adam Clarke says, "With all that authority with which thy office invests thee, and which thou hast received from God."

Alford's Greek Testament says: "These things speak and exhort (in the case of those who believe and need stirring up) and rebuke (in the case of those who are rebellious) with all imperativeness."

Now are you going to tell them to do all Paul told Titus to do? That is all I am contending for. Come on, when you get up, and tell them if it is right to do this other. You said it was right to do the first two, tell us if it is right to do the last one. Don't leave out

any of God's word. Come right up to the mark and tell these brethren that you said according to Titus 2:15 it was right for the evangelist to teach, and it was right for him to exhort. You said to do just that. But Paul also said for Titus to rebuke with all authority, with all imperativeness. Is it right for him to do that? Are you going to just take two-thirds of it and let the other one-third go down the creek? What are you going to do about it?

He introduced that passage himself, and he did not give it all. He didn't tell you to do *all* that Paul said, but just a part of it. I will tell you why he did not. He did not do it because he knows that rebuking like that in a congregation is the first step in discipline, and Paul meant for Titus to discipline with authority. That is why the apostle said "Let no man despise thee!" Let no man despise thee! What does that mean? Bloomfield in his Greek-English Notes says: "The sense may be thus expressed: 'The above doctrines and duties do thou teach, and exhort to the practice thereof; and (any who gainsay or neglect them) rebuke with all authority' i. e., in the exercise of all authority vested in thee as God's minister for that very purpose."

That is your verse. I didn't even mention it before. He got to affirming. He left the negative and went to affirming, and that is dangerous ground when a man is in the negative. You had better just spend your time hanging up your bed sheets (charts) and denying. Yes, you'd better be content to hang up your embroidery work. Stay off the Bible, that is dangerous for a man in your position. Especially when he has to scrap God's word, and leave out a very vital part of it. Now since you told these brethren they could do the first two things Paul told Titus to do, just get up and tell them they can do the third thing and do it with all authority. Just tell them that. Come on now, you said they could do the first two, will you tell them they can do the third one? Tell these brethren if they can do all that Titus was told to do? Can they do it, or can they just do two-thirds of it? Why did you leave that out? It did not serve your purpose did it? You knew that it would wreck and ruin you. You knew good and well that you did not dare stand before this audience and read it *all*. You couldn't quote it all and tell them what it meant.

Now, I am going to tell you something brethren. All of you brethren out there, if you want to do what the Book says, and *all* that it says, just do everything that Paul told Titus to do as an evangelist and you will be safe. Do not do merely two-thirds of it

and let the other third go. Brother Wallace will let you do two-thirds, but the apostle Paul told that man to do *three things*. You just do all three of them, and do it like he says to do it, with all authority. Is it right to do that? Is it wrong to do it? Was it wrong for Titus to do it? I want my good brother to tell me now if it was wrong for Titus to rebuke with all authority. Tell them, brother Wallace, was it wrong for Titus to do it? Was it wrong?

Now he criticized me, and said "Brother Ketcherside, I want you to tell me whether Titus established this congregation or not." Watch what kind of a pickle he gets himself in by that. He gets up and affirms that it is wrong for an evangelist to rebuke with all authority and let no man despise him in a congregation that he has personally planted. He denies his right to do that, then gets up and affirms that Titus could even do it in one that he did not plant. Who did plant those congregations over in Crete? Apparently the apostle Paul did so as an apostle. Did the apostle Paul ever act as an evangelist to do that work? Certainly he did, and if you do not believe that he did, turn to 2 Corinthians 10 and notice the limitation of a man's authority with reference to the work he has planted, and the measure to which he may reach.

Again, I would like to mention that Bro. Wallace keeps on demanding if I was appointed officially, and says that if I claim to be an evangelist, he will prove that I never was appointed officially. Alright, when he does that, I'll tell you what he will do. He will take the deacons out of West End. That is what he will do. He will clip their wings, don't think that he will not. Because the word of God says that deacons were appointed exactly as the evangelists were appointed. Get rid of the evangelist then, and you'll also toss out your deacons. (See Chart Page 154.)

Now look up here at his chart (pointing to Wallace's chart). Notice that brother Wallace is trying to get rid of the evangelists by this chart. Let us go down to sheet number two here, or is that the pillow case? That is all right boys (to men putting up charts) I will not need it. Just sit down, take it calmly and behave. Look at this! Brother Wallace in an attempt to get away from the evangelistic office says that Paul refers to gifts, not offices, and he proves that these have all passed out of the way. He makes it appear to you that we have no evangelists today. Then in that same sense we have no elders today. They are linked together and when you take evangelists out, you also take the elders out.

Notice another thing on this chart. Brother Wallace puts up

DIALEGOMI (PREACHED, DISCOURSED) DOES THIS WORD MEAN MUTUAL EDIFICATION?

PAUL AND DISCIPLES, Acts 20:7

PAUL AND INFIDEL JEWS, Acts 17:2; 18:4, 19.

PAUL AND ATHEISTIC PHILOSOPHERS, Acts 17:16-17.

PAUL AND ADULTEROUS FELIX AND DRUSILLA, Acts 24:25.

ANGEL AND THE DEVIL, Jude 9

GAL. 1:2—"UNTO ALL THE CHURCHES OF GALATIA."

GAL. 1:8—"PREACH UNTO YOU ANY GOSPEL OTHER THAN THAT WHICH WE PREACHED UNTO YOU, LET HIM BE ANATHEMA."

PAUL PRONOUNCED A CURSE ON ANY ONE WHO WOULD PREACH ANY OTHER GOSPEL. KETCHERSIDE CURSES ANY ONE WOULD PREACH THE SAME GOSPEL.

GOSPEL CONTAINS GOD'S RIGHTEOUSNESS . . . [2 Peter 1:1-4] Rom 1:16, 17.

"RIGHTEOUSNESS OF GOD" REVEALED IN THE GOSPEL CONTAINS ALL THAT PERTAINS TO LIFE. 2 Peter 1:1-4.

"THE PASTOR SYSTEM AND THE MEETING SYSTEM STAND OR FALL TOGETHER"

LEROY GARRETT, B. T. Vol. No. 12, P. 157.

"GIFTS" { APOSTLE
NOT { PROPHETS
OFFICE { EVANGELIST
 { PASTORS
 { TEACHERS
Eph. 4:8

WHY { FOR the perfecting of the saints,
 { UNTO the work of ministering,
 { UNTO the building up of the body of Christ

HOW LONG { "Till—the unity of the faith"

THE APOSTLE WAS AN OFFICER (OVERSEER)—Acts 1:20.

THE ELDER WAS AN OFFICER (OVERSEER)—I Tim. 3:1.

IF THE EVANGELIST WAS AN OFFICER, PLACE PASSAGE HERE :

the evangelists, and then he puts up the elders on his chart, and he shows that they were for the same work. He proved it. Then he gets up and says that brother Ketcherside has gone haywire because he affirmed that they were given the same tasks. Of course they are to do the same things, and his chart shows it. He has a whole list of them there: apostles, prophets, evangelists, pastors, and teachers. He says there are five of them. We'll not argue about the number of them tonight. Maybe some other time, perhaps down at Valdosta, we can do that. But he says there were five of them there, and shows by a bracket they were all to do the same thing. But when I get up and say that they are to do the same thing, he says that I am mistaken. He claims that I am wrong and bit off more than I could chew.

But just remember that if he is going to take the evangelist out in that sense, the elders go with them. He cannot take what he wants and leave the rest of them. He has to take them both, or not take either. Another thing I wish to notice is that he said, "Now brethren, all you have to do is to buy brother Ketcherside an airplane. Brother Ketcherside wants to take in all of the churches, wants to run them, wants to control all of them. He wants to run all of them. The only thing that keeps him from that is just the distance involved. Just buy him a plane, turn him loose and he will take them all over." Where did he go for proof of that? He went to my article and read: "No doubt I shall be criticized because in the past I have attempted to take the oversight by request of several congregations, even in a distant state." Then brother Wallace says "Distance is the only thing that kept brother Ketcherside from swallowing them all up. If it had not been for the distance he would have taken them. Buy him an airplane and he will take all of them."

But he did not read the next sentence I wrote: "That is wrong. You need not point it out, for I already know it. I have learned by experience that I cannot do a scriptural job of edifying a church which I never see. I admit my wrong in even attempting it. I am sorry and to keep others from making the same mistake I am writing this article."

G. K., you were up in the air so far that you were in a position to talk about a plane. A plane is like Maxwell House Coffee—"good to the last drop" and you dropped that time. You dropped in the estimation of every person in this house when you had that before you and refused to read it. I wonder what you

would do if you made a correction in brother Wallace's congregation? Would he ever forgive you? I wonder if a man came forward and admitted that he had been wrong in a certain thing, if brother Wallace would insist on getting up and charging him with it again. Would you do that? Just what kind of a person are you, G. K., with reference to those brethren who admit they have been wrong in the past? No, I did not acknowledge to you!

Now he talks about someone being a bishop, he talks about someone who wants to be a lord. I would like to ask you if a man who has ambition to be a lordly ruler would write his admission of a mistake, and ask contritely the humble forgiveness of his brethren for a mistake he had made? Is that the way a Bishop acts? Is that the way a lordly pastor acts? Now if he will tell me anything else that I could have said in that article to my brethren, I will be glad to say it. If he will tell me anything else that I could have said I will still say it. I did all that I knew to do. I had made a mistake, and I admitted that mistake. I admitted it to the brethren. Is that the way a lordly bishop acts? Is that the kind of man who seeks to run all of the churches in the country, a man who abjectly says to his brethren that he was mistaken, declares he is sorry for it, and seeks to keep others from making the same error? Does that sound like a pope? Does that sound like someone who would seek to bind Roman Catholicism upon the church?

Brother Wallace, you were not trying to handle my arguments. You were trying to ruin me. You sought to ruin me in the presence of my entire family and in the presence of these good brethren here in Saint Louis who send me forth. You were not seeking to answer my proposition. But I want you to know one thing, brother Wallace, you cannot ruin my reputation with anyone if you will read the full truth of what I write, when I make a mistake and acknowledge the fact. Now I want to notice briefly if I have time—

L. E. KETCHERSIDE: About seven minutes.

About seven minutes, and in that time I want to notice briefly some of the things on his chart. Brother Wallace has again stretched certain statements that were made. I want you brethren to know that I am desperately sorry tonight that there ever came about a feeling toward me by men whom I had learned to respect during the years, and whom I loved, men who are dead tonight. They are not here to answer for themselves. One of those men was D. Austen Sommer, but I do not propose tonight to say anything that

would be derogatory, or to castigate brother Sommer. It is not my purpose to do that with reference to the dead.

My brother's appeal to prejudice places me in somewhat of a predicament. Brother Sommer and I worked side by side and shoulder to shoulder through the years, but I did not agree with him about everything. He held premillennial views which I did not share nor endorse. He did not push those views, and would not even discuss them with me. He held views about church government that I did not hold. He held views about the work of evangelists which I do not endorse.

But brother Sommer for some reason, I know not why, became antagonistic toward me personally. And he published this statement referred to on the chart "The Inside Story." I would like to say this with regard to this so-called three year plan. Brother Sommer declared it was a plan by which the church turned over to Carl the arrangement for preachers, teachers, singers, etc., for a period of three years, while the elders sat back and nodded their heads. I never said anything like that and never did anything like that. The elders to whom brother Sommer had reference are in this house tonight. Yes, they are present in this house tonight.

Now here is what I did. When I saw congregations that appeared to be dying, congregations that in many instances were small and weak, I suggested to them that they have a well formulated program for development and that they plan their work for some three years in advance. I talked to the brethren about the necessity of having a plan of work. I talked to them about the need for securing men of ability in certain work, but the letters of these men were received by the elders of the congregation, and the arrangement for their time was made by the elders of the congregations, not by myself. And this quotation here on his chart, I suggest means simply what I have told you, and that is what the debate book will show. Yes, that is what the debate will show.

It is true that the elders of the congregation over at New Castle agreed to write and secure the assistance of brethren to do mission work in their territory for a period of three years, and they made their arrangements in advance. That is exactly right. They did that very thing. They arranged for men to go out in communities and preach the gospel, and for others to come right along behind them to develop the talents of those who were baptized, and others to come along and teach singing, and they made their arrangements

three years in advance. They did that! And that is the "three year plan."

This statement on the chart that I took charge of churches. That is the one brother Wallace gleaned from my article on evangelistic oversight which I just finished reading to you. That is it! He did not finish the rest of it, did he? He said I took the oversight of several congregations in distant states. That is right. I also said it was a mistake. Brother Wallace could have read that years ago when I acknowledged it in that article!

Now, what about my uncle L. E. Ketcherside, who went out to do evangelistic work? Until last year during the discussion at Paragould, I had no contact with him, either by mail or otherwise, for years. The last I knew of him he was a building contractor, and helping support men to do evangelistic work, and E. M. Smith had the oversight of the work at Peoria where he was a member, and so far as I knew of Pekin also. I did not know my uncle was engaged in evangelistic work. I was utterly oblivious of that. He never wrote to the Mission Messenger. He never sent an article to it. He never made a report of his labors. And when he told me that he was going to devote full time to the work, I thought just as I mentioned, that he was ceasing his contracting in building work, to go into evangelistic work. I did not know that he had the oversight of any congregation. I made the statement in the paper without recognizing the fact that brother L. E. Ketcherside had been doing that kind of work, or had anything to do with any congregation except as a member. I knew nothing at all about his other endeavors.

It is true that since the Paragould debate we have had more contact with each other. I was in Peoria to hear the debate between brother Ketcherside and Obert Henderson. And I know a little more about the work in Peoria now, that is true, but I did not know that L. E. Ketcherside had charge of the congregations. I did not know that he functioned as an evangelist. I thought he was a building contractor. The last I heard he was taking his money and supporting gospel preachers instead of doing the work. What has that to do with the proposition? I believe that I have answered all my brother has said. Of course this will be my last speech and final opportunity.

I want you again to notice the relationship of gospel preachers to the churches they planted. To Thessalonica, Paul said he became gentle in the midst of them as when a nursing mother cherishes her

own children. That is the way I believe an evangelist ought to work. In 1 Thessalonians 2:7, Paul said he was as a nursing mother. In 1 Thessalonians 2:11, he says in harmony with this: "You well know how as a father cherishes his children, we kept exhorting each one of you and consoling and bearing witness to you." Brethren, if a man is a faithful gospel preacher, he must be both a nursing mother and a correcting father to the ones whom he baptizes. I love that statement of the apostle in which he tells the church, "This third time I am ready to come unto you, and I will not be burdensome unto you. For the children ought not to lay up for the parents, but the parents for the children." These days the church has to lay up for a preacher before he will come. But Paul said that he was coming the third time and they need not lay up for him. The fathers ought to lay up for their children, and not the children for the fathers.

Paul said to the church, "I am jealous over you with a godly jealousy, for I have espoused you unto one husband that I may present you as a chaste virgin unto Christ." Every time I go forth to preach the gospel of the Son of God, it is my duty to espouse those I immerse as chaste virgins unto Christ. And I believe with Paul that I should be jealous over them with a godly jealousy. Not jealous of my brethren. Not jealous of other preachers. But jealous over them, lest someone might lead them astray, lest someone entice them from the way. We are not to be jealous over who teaches in another school, not jealous over someone because he serves in a bigger church, not jealous over someone because he draws a bigger salary, but jealous for those whom we have espoused with a godly jealousy.

I like the fact that Paul said "I write not these things to shame you, but as my beloved sons I warn you." Paul planted that church. He warned them as sons. "Though you have ten thousand instructors in Christ, yet have ye not many fathers, for in Christ Jesus have I begotten you through the gospel" (1 Cor. 4:15). Where is the father, who when his sons are born, will cast them out and give them no supervision? Where is the father, who having children born, will cast them out of the window and let them suffer in the cold, let them suffer until they grow strong enough to stand on their own feet and then appoint a nurse over them? That is the position these brethren take tonight, when they argue there is no one to supervise an infant church authoritatively.

Thank you very much.

WALLACE'S SECOND NEGATIVE (Preacher Question)

Brethren and friends, as this is the last time I appear before you on this proposition, I want to remind you that you have heard the best effort, I believe, that can be made for the Roman Catholic doctrine of one man governing a church. I just do not believe the bishop of Baltimore could do any better job. I want to congratulate him for doing as well as he did. Nevertheless, he did not find one verse in all the New Testament that even resembles what he affirms. No, not a one. You just remember that he has not introduced *one single verse* that even resembles what he has been affirming.

In closing he made a little speech about how he was being persecuted and misrepresented; however, last night he said every-time you criticize a man's doctrine, you are not criticizing him. I have never criticized him in anything, except for slandering me, and he still did not apologize for it. He misrepresented me about staying away from the house of the Lord on Sunday. That is the only accusation I brought against him, as a man. I have attacked his *doctrine*. In attacking his doctrine, he said himself, "You can do that without attacking the man."

He said, "Now I just affirmed a temporary system." Well, he affirmed a temporary Catholic system. He is saying, "I will affirm the Catholic doctrine, but just temporarily. I do not want it to be permanent." Well, I do not want it in any shape, form, or fashion, at any time.

He then tried to make it appear that what I put here on this chart was a misrepresentation of him and that I did not read it correctly and fairly. Now I want you to watch this—how adroitly he can *shift* things and make it appear in his favor. The other night he talked about preach and teach and changed it to "address" and "speak." Now let me read to you the article from which he read. Here is his paper and I will turn to the page on which the confession from which he read was made and read it. Now remember this, brethren, that he *confessed* he was a *pastor*. Here it is and he is a self-confessed pastor. He confessed it in the paper and he confessed it at Paragould. He confessed it here tonight and down at Paragould another man got up in the audience and confessed it. All of you Ketcherside preachers ought to get up and confess it and quit it. Brother Ketcherside has *confirmed* that he

made a mistake; so everyone, get up and confess you were wrong and we will quit this and get together. Come on. Everyone of you get up. You have been pastors. You know you have. He said, "Brethren, I am just so sorry for it." Why not quit it then? Everyone of you ought to quit it. L. E., (referring to L. E. Ketcherside) get up and make yours as I read from a letter where you said you had oversight of one church. Why not quit it?

Well now here is what Ketcherside said, "You did not read all the statement, brother Wallace." All right, here it is: "No doubt I will be criticized because in the past I have attempted to take the oversight by request of *several* congregations, even in distant states. That wrong you need not point out. For I already know about it." Yes, you know about it. I knew it too. I knew it before you wrote this article and confessed it. Now listen to this, "I have learned by experience." Where did he learn this? He did not learn this from the Bible. He says, "I have learned by experience that I cannot do a Scriptural job." He learned that by *experience*. "That I cannot do a Scriptural job of edifying a church which I never see." Note "never see." Why did he give up the oversight of these churches? Because he could not *see* them. He did not think it was wrong, but just could not see them. Now that is what he says. "I gave up these churches because I could not see them," says Carl. He could not see them, so he gave them up. That is the reason I said to get him an airplane. If he could go see them, he would still have them. Of course, he would (laughter). If he could see them and he would still have them. He said, "I just took on too much work." Too, he said, "I took charge of *churches*, plural." He did not repudiate such a doctrine tonight. He did not repudiate it. He whined and begged and said, "Oh, brother Wallace, you are attacking me in the presence of my wife and daughter who are here tonight." Brother Ketcherside, I am sorry you have mentioned them in almost every speech. For your wife and daughter I have the highest regard. I met sister Ketcherside and I think she is a very gracious woman. I met his daughter, Sue, and I know her by name and she is very fine. They are fine people. I am not reflecting upon them, but I am sorry that brother Ketcherside brought them in and tries to make it appear that I am trying to ridicule him and his family. I am sorry, brother Ketcherside, that you did that.

Now here is what he said. You get this *Mission Messenger* and check it. Why did he confess he made a mistake? He said, "Because I could not see them." That is the reason. Just too far to go. Carl

says, "I want my brethren to know that in days gone by I may have abused"—just abused it; he did not repudiate it. He just abused it. He has never repudiated it. He has not repudiated it at all. If you have, you ought to apologize to D. A. Sommer. You and your elders went off up to Newcastle, Indiana, and turned him out of the church. You ought to apologize to him. Every last one of you. I have the correspondence on it. You ought to apologize to him. There are a lot of these brethren here who know it, too. It is a shame on earth. In talking about this (statement on chart about three-year plan) he said, "Well, D. A. Sommer did not tell the truth about it." That is between you and brother Sommer. I know what brother Sommer said and you will not deny he said it. He said it, as recorded in the "Inside Story." D. A. Sommer said, "This is a plan by which churches have turned over to Carl the arranging for preachers, Bible teachers, singers, for a period of three years. The elders sit back and nod their heads." And for making a statement like that, they crucified D. A. Sommer. You say he did not tell the truth about it. I think he did. I think he told the truth about it. I believe brother Sommer. He had no reason to make a statement like that, as you were in cahoots at that time, going along together, and throwing kisses at each other. I read your papers. I kept up with you. I watched and I saw the whole development. And a lot of you brethren right here tonight know I am speaking the truth. I have had communications since I have been here, which I cannot read because of confidence, that would help you to see and to understand and to know.

Now what did he say? He said, "Brother Wallace did not read that right." Yes, I did, brother Ketcherside, and I am going to read it again. Here it is: "Now I have learned by experience that I cannot do a Scriptural job of edifying a church which I never see." It was just because he could not see it. Get him an airplane. That will fix it for him. That is all he needs. He did not repudiate the pastor system. He confessed it over and over, but he never has repudiated it. Now, Ketcherside, until you do, I am going to be after you and all the rest of us will. You ought to repudiate that Catholic doctrine of preacher ruling the church. There is nothing like it in the New Testament. He has divided churches all over the country, broken the hearts of people, and subverted the government of the Lord Jesus Christ.

The next thing he said, "I did not say that the word 'until' was the word I used last night," or something about like that. What I

THE ST. LOUIS DIOCESE THE THREE YEAR PLAN

"THIS IS A PLAN BY WHICH CHURCHES HAVE TURNED OVER TO CARL THE ARRANGING FOR PREACHERS, BIBLE TEACHERS, SINGERS, ETC. FOR A PERIOD OF THREE YEARS — THE ELDERS SIT BACK AND NOD THEIR HEADS." D. A. SOMMER — "THE INSIDE STORY."

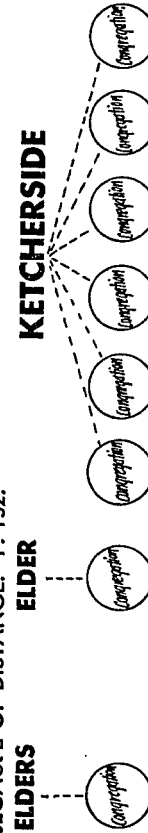
"I SUGGESTED IT." K-WKD. P. 108.

"WE ADOPTED IT." ELDERS, NEW CASTLE, IND. "BRO. K. OFFERED TO ASSIST IF WE DESIRED IT." LETTER TO SOMMER.

"I TOOK CHARGE OF CHURCHES." K. CONFESSED — DID NOT REPUDIATE. "BECAUSE OF DISTANCE." WKD. P. 152.

"TAKE THE OVERSIGHT OF SEVERAL DISTANT CONGREGATIONS — I HAD DONE THAT VERY THING." K-WKD. P. 152.

"I WANT MY BRETHREN TO KNOW THAT IN DAYS GONE BY I MAY HAVE ABUSED IT AND TAKEN UPON MYSELF WORK THAT I WAS NOT CAPABLE OF CARRYING OUT BECAUSE OF DISTANCE." P. 152.



PLAN IN OPERATION: "DEAR BRO. WEEKLY; CARL AND I ARE DEPENDING ON YOU COMING AS WE ARE PROMISING THE CHURCHES YOU CAN COME." WEEEMS. SUB-PASTOR: "IF THERE BE NO BISHOP, THEN THE MAN WHO ESTABLISHED THAT CONGREGATION, OR SOMEONE SENT BY HIM, MIND YOU, THIS INDIVIDUAL IS COMMANDED TO SEE THAT THINGS ARE TAUGHT, ETC." K-WKD. P. 124.

said, brother Ketcherside, and you could not get it because you do not listen very carefully, is that the word in your proposition you did not define is the word "until." You did not define "until," and I reminded you that the word "until" in your proposition is the same word as found in Ephesians 4:13. You said the word "until" had nothing to do with time. Well "until" is an English word. So is the word in Ephesians 4:13. That word is an English word in Ephesians 4:13. I find that when Thayer used that word, or the Greek word from which it comes, that he says the word "till" or "until" is used with *reference to time*. Ketcherside used it with reference to time in his proposition but says, "It does not mean that in Ephesians 4:13." That is what I was talking about. Now try to remember what I said.

Now he spoke about the "laying on of hands" but he never did prove that he is an evangelist. He is not an evangelist. He is not an evangelist, if his doctrine is so. He has no right to do anything according to his doctrine. Let him prove he is an evangelist. What authority does he have? He said, "Well if I am not an evangelist, they do not have deacons over at West End." Now is that not something? He did not appoint those deacons or have anything to do with it. "If I am not an evangelist, you do not have deacons." Now is not that logic? "If I am not an evangelist, you do not have deacons." Now, brother Ketcherside, I do not think any of my brethren will affirm that somebody has to lay hands on a man to make a preacher out of him. I do not think that you will after this debate either because of what you said and it is on the tape. He said, "Does not brother Wallace know that you do not have to have an uninterrupted line of succession all the way back?" Why, of course, I know that. But if his doctrine is so, you do, because you could not appoint a man who has not had hands laid on him. Otherwise he would be authority to act. How could you put a man in an office unless you have an authoritative man to do it? All right, let me read this doctrine of his to you. Here is what he said, "I want you to know that the only Scriptural way that elders can be ordained is by an evangelist." He said if an evangelist does not ordain elders, it cannot be done. What about the evangelist? All right, I will turn to page 149 (*Wallace-Ketcherside Debate*) where he says, "The order in which the apostles mentioned these transactions lead us to think that they first conferred on Timothy the gift of the Spirit, by the laying on of his hands, and then set him apart for the work of an evangelist by prayer, accompanied by the

laying of hands on the elders. This is generally understood to refer to the eldership of Lystra who, it is supposed, were the brethren who recommended Timothy." Then he goes on to say the presbytery that ordained Timothy was the presbytery under which Timothy served. Now here is his argument: To be an evangelist, you have to be appointed by elders. To be elders, you have to be appointed by an evangelist. And you have to start out with the original. If the line is ever broken, you cannot have an evangelist or true elders on this earth.

Now, Ketcherside, that is your doctrine and you are not an evangelist. But he got up and said, "I do not believe that, brother Wallace." He said, "It is like the seed. Do you not know about the seed of the kingdom?" As I listened to that I thought, "Of all the confusion! I never heard the like of this in my life." Why he said, "Don't you know you just plant the seed and it grows." Well that is the way we get evangelists—we grow them. Surely we do. We grow them. That is the way you get to be an evangelist. You grow and the seed is the word of God. The word of God is all it takes to make an evangelist. That is all I ever had. I just took the word of God and started preaching. Nobody has ever put his hands on me except my daddy and he did not put them on my head (laughter). That was not where he laid them. I do not believe you have to lay hands on a man to make a preacher out of him. If so, to what group would I go? Should I go to *Macedonian Call*, *Apostolic Review*, or the Non-Diotrophanian Group just across the river here in St. Louis? To whom shall I go? Carl, you are not an evangelist. If your doctrine is so, you do not have a right to preach or to baptize or to do anything. He says, "Well I am just a Catholic temporarily." I am not a Catholic, period. He says, "I will just be one temporarily." Then he says, "I do not believe you can grow into an evangelist." Make up your mind.

Then he got back to I Corinthians 12:28 and talked about the "steering and directing." He said that the word "governments" means to steer and direct. That is right, but it does not refer to an evangelist. That is what Paul told the elders to do. Paul made no reference to an evangelist. Now find one about the evangelist. He found one where the elders are told to steer and to direct the church.

And what a time he had on Titus 2:15! "Brother Wallace," he said, "why did you not read it all?" You ought to listen, brother Ketcherside. Are you listening to me now? All right, I am going to tell you again what I said. Now here is what I said. "These

things"—Titus 2:15—he said, "Oh brother Wallace would not read it all." "These things speak." I said he could *speak* but not *rule*. "And teach" or reprove. "These things speak and exhort." He said, "You stopped with exhort." No, do you not remember that I said, "I am reproving you?" The rest of you remember it, do you not? Paul said "*reprove*" and I said, "That is what I ain doing to you, brother Ketcherside. I am reproving you." And that is on the tape. Now he says, "Brother Wallace did not say it." You ought to listen to what I am saying. You ought to pay attention. "These things speak," not rule; "These things exhort"; "These things reprove, with all authority." Where is the authority? It is in *speaking*, *exhorting*, and *reproving*. That is the limit of the authority of an evangelist. That is the limit of it. And that is what I am doing. I am authorized to do it and I did not have to have anybody to lay his hands on me to get me to do it either. I just pick up the word of God and get at it. The very idea of the Catholic doctrine that if somebody does not put his hands on you, you cannot preach. I can preach without your hands on me. I will show you. I am doing it and nobody has ever put his hands on me and they are not fixing to. I grew into a preacher. I grew into one. Pardon me, I am not preaching; I am just teaching! I grew into a teacher (laughter). I quit preaching and I am just exhorting. I grew into an exhorter. I did not have anybody to lay his hands on me either. I grew into a reprove. I did not have hands on me either. Which position do you believe now, brother Ketcherside? Which one are you going to defend when you get down to Valdosta? What are you going to preach down there? I mean *teach* down there or exhort down there. Now the authority of Titus 2:15 has reference to *speaking* and not ruling.

Ketcherside says "the evangelist" has authority only in the congregation he himself established. If his authority is only in the congregation he has established, what right does he have to reprove and to exhort and to speak in one he did not establish? If your doctrine is so, that cuts you out of every church on earth that you did not establish. Now that is what you are facing here tonight. Too, he said, "I do not believe in a preacher bossing the church." I do not either. I do not think he should ever do so. Any church with a preacher over it is out of order, either with or without elders.

Well he said he did not know about uncle being an evangelist. He did not know what uncle was doing. He had not kept up with him. I do, as I read *The Messenger*. I see the reports from uncle.

Carl ought to read the reports in *The Messenger*, and keep up with uncle. Carl, get *The Messenger* and read it and learn about uncle. In almost every issue there is a report about uncle. You get it and look at it. Yes, subscribe for *The Messenger* and keep up with the bishopric. Just get it and read it. That is how I found out about uncle and I have been keeping up with him for twenty years (laughter). I can show you where Carl took an airplane and went over there to see uncle. He talked with him about the work. Then he gets up and says, "I did not know what uncle was doing." Well ask me and I can tell you what he has been doing. He has been acting the part of a pastor just like you have, Carl. He confessed it and would not even let a man come up from Tennessee and preach in a congregation in a town where he did not even live. Uncle bossed that church. He would not even let a man come there and preach. This man had a God-given right to speak and exhort with all authority; he could not do it because uncle would not let him. I know where uncle has been. I know where you have been, too. I know where the rest of you have been. Everyone of you ought to get up, like brother Ketcherside did, and confess you have been pastors. Brethren, just think of all this writing about the pastor system and they are the only group of brethren on earth that has it. They have it to the "nth" degree. They got it from the old Bishop of Baltimore. They are the only body among us that has completely apostatized in organization. Let me tell you something, brethren (Ketcherside's crowd). You are unscriptural in organization. You are unscriptural in doctrine. You are unscriptural in your doctrine in that you teach that one man ought to run the church. And if the preacher who did not start the church is not around, you ought to send for somebody else to take charge. I read that to you. All right, I see you shaking your heads in denial of what I say. I will get his paper here and read it again. I am going to teach some of you a thing or two. I will not preach to you, but I will just *teach* you. Ketcherside says, "We affirm that the New Testament teaches that newly established churches should be under the care of the ones establishing them, or be placed under the care of an evangelist who is nearer and more capable of carrying out a plan of development in such churches. A congregation without elders should call an evangelist to oversee the work until the elders can be developed and appointed." That is it. That is Catholic doctrine. Here he is (pointing to Ketcherside). You put that priest over churches. You make him a bishop. All of you ought

to confess it, as everyone of you have been a pastor. Then talk about the pastor system! Everyone of you ought to confess it. Killbrew got up and confessed it. Ketcherside has confessed it, over and over again. Now the rest of you come on and let us break it up and quit it.

I do not object to you preaching for a congregation or to one, with or without elders. Go and do what God told you to do. He never did tell you to oversee a church. Ketcherside never found such a passage in the Bible. The passage in Titus has no more connection with overseeing a church than the North Pole has with a goose's nest. It has no connection whatsoever with ruling a church. Why, Paul said to Titus, "For this cause I left thee in Crete." Now he said, "Brother Wallace, Paul started that church." Uh huh, what does your proposition say? Your proposition rules out Titus. Your proposition says he can exercise "authority in the congregation he himself established." And yet you say Paul had Titus over there exercising authority in a congregation he did not establish. But you say, "Well Paul appointed him to oversee that church." All right, that leads up to what I told you a while ago. They believe in the major pastor and the sub-pastor. Here is what I read you (pointing to chart). Here is the plan in operation. Here is the sub-pastor: "If there be no bishop, then the *man* who established that congregation or someone sent by him"—mind you—"this individual is commanded to see that things are taught." Now, according to Ketcherside, the evangelist who establishes a church may appoint a sub-pastor. Now, brother Ketcherside, if you cannot see those churches, (pointing to chart) just appoint a sub-pastor. I have told you that is what he did. I read it to you from the chart. I read to you the statement from Bernal Weems. I talked to Walter Weekly about this, and he is a fine man who had a nervous breakdown over the very fact that he was put under the three-year plan. All arrangements were made for him. Listen to this again as I read it: "Dear Brother Walter: Did you receive my letter? Letters keep coming in for you to hold their meetings this fall." Where do these letters go? Do they go to brother Weekly? No. Where did the congregations send them? Did they send them to brother Weekly? No. "You will close one place on Sunday night; open up next place on Monday night, each meeting for two weeks." Give me chapter and verse, Carl, for the two weeks, will you? These churches did not write to brother Weekly. They wrote to somebody else. Now, "Each meeting for two weeks. Let me know

as soon as possible that you can sure come, and I will send you the complete schedule of how to make train connections between them." Now, brethren, get in this diocese and they will arrange your railroad connections. What a handy arrangement it is! I think D. A. Sommer was right about the three-year plan. I think he told the truth and I think Ketcherside ought to apologize to him and everybody who was connected with him. The Manchester elders ought to get down on their knees and ask God to forgive them for treating old D. A. Sommer like they did. I think Sommer was right. Here is the plan in operation. Here it is. He said, "Will send you the complete schedule, how to make train connections between them. Carl and I are depending on you." We, *Carl and I*, "We are promising the churches"—note—"we are promising the churches that *you* can come." Now Weekly could not even come to Missouri until Carl and Weems told him to come. Did these churches write Weekly? No. Did the churches write him? No. Bernal Weems did. I think D. A. Sommer was right. You have a lot more apologizing to do, brother Ketcherside. And I am not reflecting on your family, either. I am reflecting on your *doctrine*. You are a fine and capable man. If you would use your talent for the Lord, it would be a blessing. You ought to give up that Catholic doctrine. The other night he said, "Oh, brother Wallace was making a plea to the Christian Church." I was making a plea to the Christian Church to give up their false doctrine. I am making one to you to give up Roman Catholicism. Come out of it and turn your collar around right. You have no business with it turned around like it is now. Turn it around and button it in front. Get up and confess it again and this time quit it. That is what you are. You are pastors. Your crowd are the only pastors in the church. "*Carl and I* are depending on your coming. *We* are promising the churches you can come." Where did the churches find out about Weekly? They found out from Carl. I think D. A. Sommer was right. I think the Manchester elders and all who had a part in that ought to go back to Indiana and get together and make a confession to old brother D. A. Sommer. Every last one of you ought to do it.

Now Weems says, "Your first meeting is scheduled to start September the first. The rest will continue without a break. You will be well supported financially" (Laughter). I thought you did not believe in pay. Do not believe in pay, do you? Now here is what I said. You are unscriptural in doctrine, as it is Roman

Catholicism. You are unscriptural in organization. One man over a church, or one man over a dozen churches is wrong. You are unscriptural in practice. You affirm mutual ministry and do not even practice it. Somebody came around last night and said, "I know a church that does practice it. I know where they use six people every Sunday." I said, "Are six members all you have in that church?" And he said, "No." I said, "Then you do not have it, either." You are unscriptural in your practice. You are unscriptural in your organization. You are unscriptural in your *doctrine*. That is the reason I would not eat the Lord's Supper with you. I did go to church and worshipped with my brethren. Yes, I did. But I do not have a penny for a faction. I am not going to break bread with anybody that teaches downright Roman Catholicism. No sir.

Now then, what do they have? Well they have the pastor system to the "nth" degree and Ketcherside affirmed it. Yes, he did. For two nights he argued against it and the third night he argued for it. He got up and started off on his speech by saying, "I believe that a preacher ought to run the church." And yet he said, "If they do not want him, they do not have to keep him." He does not have any authority at all then. There you are! There you are! Now I do not believe churches have a right to start kicking out elders. That is what is the matter with you fellows. I can read to you where one of your evangelists wrote a letter and said, "I void my appointment," and just kicked the elders out. I can read to you where Carl went over to a church and kicked the elders out. Carl entered the business meeting where they did not even want him. He was told to stay out. Yet he went over there anyhow. If you deny that, I will read it to you when we get to Valdosta. Now I will read it tonight, if you want me to (laughter).

All right, uncle. If that is funny, explain this. "In the interest of better understanding and out of fairness to you, I will state that as an *evangelist* I am in the *oversight* of"—what?—"Pekin, Illinois." He said he was the pastor of Pekin, Illinois. Now then laugh. Come on, give a big laugh, all of you. Here it is, Bishop Ketcherside. Turn your collar around, Bishop Ketcherside. (Laughter). Do you remember one time, Carl, that I wrote an article entitled, "The Archbishop"? And that is the reason D. A. Sommer said even his enemies call him bishop. In Sommer's article he refers to the very article that I wrote on the "Archbishop." "My enemies have called me 'Archbishop'." There is your bishopric (pointing

to Carl and his crowd). There they sit. Here is the man that got up and confessed and said, "Oh, the reason I gave them up is because I could not see them." He just was not able to attend to all of the churches. Carl, get an airplane and you can go see them. Go on. There you are (pointing). Here they sit. Here is the bishop (pointing to Carl).

All right, this church up here at Pekin, Illinois, wanted to have a meeting, and they wanted brother B. B. James of Henderson, Tennessee, to come and do the preaching. Uncle wrote brother James a letter and said, Now if you agree with me, you can come and if you do not, you cannot. Uh huh. Uh huh. There you are. If you agree with me, all right. He says, "Brother James, I am not associating you with either of the two above classes"—and he named the classes—"as I do not know you, but of the divine principle, 'How can two walk together except they be agreed'." He said now if you do not agree with me, you can not come. And brother James told me he could not go. He gave me this letter. You fellows better quit writing letters, if you are going to keep debating with me. I know what uncle is doing. And Carl said uncle went into evangelistic work. What was he doing while he was up there? Uh huh. You had better check up on uncle. You remember how he chided me about going into evangelistic work.

Now, brethren, here is the thing I am opposing. And as I bring this service to a close tonight, remember that covers everything he has said, except one reference and I want to call your attention to it. Come over here, boys, and hold up this chart for me. Hold up both sides, while I point this out. (See Chart Page 172.)

(Last Half about Eph. 4:8)

Now look, here are the *gifts*. Now he said if the gifts are gone, why then they are all gone. There is no such an evangelist as they had there. These evangelists had *supernatural* powers. We have no evangelist with supernatural powers. Now there is not in this passage a single one of them who is called an *officer*. Oh, he said, "They were put in there to rule." There is nothing said here about *ruling*. This passage here says the apostle was for the *perfecting* of the saints, *unto* the work of ministry, *unto* the work of the building of the body of Christ. There is not a word about *ruling* there. And *ruling* is what Ketcherside put in. He put in there *rule* and *govern*. It is not there! There is not a thing in that text about *office*. Carl says here are "four offices there." There are not four offices mentioned as the Bible says *gifts*. It does not say *offices*. Ketcherside

DIALEGOMI (PREACHED, DISCOURSED) DOES THIS WORD MEAN MUTUAL EDIFICATION?
 PAUL AND DISCIPLES, Acts 20:7
 PAUL AND INFIDEL JEWS, Acts 17:2; 18:4, 19.
 PAUL AND ATHEISTIC PHILOSOPHERS, Acts 17:16-17.
 PAUL AND ADULTEROUS FELIX AND DRUSILLA, Acts 24:25.
 ANGEL AND THE DEVIL, Jude 9
 GAL. 1:2—"UNTO ALL THE CHURCHES OF GALATIA."
 GAL. 1:8—"PREACH UNTO YOU ANY GOSPEL OTHER THAN THAT WHICH WE
 PREACHED UNTO YOU, LET HIM BE ANATHEMA."
 PAUL PRONOUNCED A CURSE ON ANY ONE WHO WOULD PREACH ANY OTHER GOSPEL.
 KETCHERSIDE CURSES ANY ONE WOULD PREACH THE SAME GOSPEL.
 GOSPEL CONTAINS GOD'S RIGHTEOUSNESS . . . (2 Peter 1:1-4) Rom 1:16, 17.
 "RIGHTEOUSNESS OF GOD" REVEALED IN THE GOSPEL CONTAINS ALL THAT PERTAINS
 TO LIFE. 2 Peter 1:1-4.
 "THE PASTOR SYSTEM AND THE MEETING SYSTEM STAND OR FALL TOGETHER"
 LEROY GARRETT, B. T. Vol. No. 12, p. 157.
 "GIFTS" { APOSTLE
 NOT { PROPHETS
 OFFICE { EVANGELIST
 Eph. 4:8 { PASTORS
 TEACHERS
 WHY { FOR the perfecting of the saints,
 UNTO the work of ministering,
 UNTO the building up of the body of Christ
 HOW LONG { "Till—the unity of the faith"
 THE APOSTLE WAS AN OFFICER (OVERSEER)—Acts 1:20.
 THE ELDER WAS AN OFFICER (OVERSEER)—1 Tim. 3:1.
 IF THE EVANGELIST WAS AN OFFICER, PLACE PASSAGE HERE:.....:

deliberately put that in there, and I ask him over and over, "If the evangelist is an officer, put the verse here (pointing to blank space on chart). Here is the verse that says the apostle was an officer—Acts 1:20. Here is the verse that says an elder was an officer—I Timothy 3:1. I asked him over and over and over if the evangelist is an officer; put the verse here. What did he do? He just cried and said, "I have got my wife and daughter here" (laughter). Now when you get down to Valdosta, see if you can find that verse and put it there (pointing to space on chart). I will put that chart back up and you get it and memorize it. Will you promise to see if you can find such a verse? Here is what this teaches: the supernatural powers were with these men *till* the unity of the faith. Here (holding Bible before audience) is the unity of the faith. If this is all of the faith, the *supernatural* powers *ceased*. An evangelist has no supernatural power today. I did not need anybody's hands laid on me to preach. There is no such thing today. You do not have to lay hands on a man for him to preach or to make him an elder either. That is an arrangement all of your own. God did not tell Titus to lay hands on elders. He said appoint them; he did not say lay hands on them. And if laying on of hands is required by the evangelist, then there is no Scriptural elder on earth. Now when we get down to Valdosta and want to bring this up, I will show you more about it. I just want to show you brethren right now that they are not even treating any of these passages fair nor right. Drop the chart down, boys.

How much time do I have, brother Watson? Two minutes?

That covers everything that he said.

Brethren and friends, as I leave you tonight, I want you to know I love you. My heart bleeds when I look at the divided body of Christ. I have no hesitancy to ask you to come back home. He said, "Oh, brother Wallace, you are pleading to be united with people who are steeped in sin." No, I am pleading for you people to come out of sin and be unified. When I pled for the Christian Church to come back, I did not ask them to unite with us as they are. I asked them to *give* up their false doctrine. And when I pled for you to come back, I am not asking you to come with your doctrine; I am asking you to give it up. I am asking you fellows to quit being *pastors*. I am asking you to give up the doctrine of the Roman Catholic Church and come on back home. I am asking you to stay by the principles of God, and to speak and to exhort and to reprove. That is the limit of the authority of an evangelist.

And I am doing my duty when tonight I *reprove* you for propagating false doctrine and then putting up a smoke screen by charging my good brethren as being pastors. He has never proved that brother Watson is a pastor; he did not even try. He could not find a bulletin board and he did not have any argument. He could not find a verse to sustain his doctrine.

Now, friends, you see what is involved in this and I beg you to give it up. I beg all you people associated with that faction to come out of it, to leave it. If those congregations with which you worship will not straighten up and *repudiate* that false doctrine, go and worship where people teach the truth. Respect the ordinances of God and the word of the living God. May the good Lord bless you and good night.

PROCEEDINGS FOLLOWING THE THIRD
NIGHT OF THE WALLACE-KETCHERSIDE
DEBATE—ST. LOUIS, MISSOURI, OCT. 28, 1953

L. E. Ketcherside: Gentlemen, I would like to thank each and everyone of you who are here tonight for your presence. We'd like to have you come back tomorrow evening. I am enjoying this discussion immensely. And everyone of my brethren that I have talked to since I have been here are also enjoying this and profiting by it a great deal. Come back tomorrow evening and hear both sides of the proposition that will be discussed tomorrow evening.

I would like to suggest that my full correspondence with brother James is right down here, if you brethren would like to read it. The proposition for tomorrow is this:

G. K. Wallace: I do not think it is fair for you to debate this. If you want to take out a time and argue it, all right. I think, brother Ketcherside, you are out of order by entering into the debate. Make your announcements and let us do the debating.

L. E. Ketcherside: Thank you. If you had not referred to me from the pulpit . . .

G. K. Wallace: All right, you are not in the debate. Do you want to sign propositions?

L. E. Ketcherside: Sure.

G. K. Wallace: All right, sign them. Sign the same ones.

L. E. Ketcherside: All right, sir.

G. K. Wallace: Now you arrange your place at Peoria and I will be up.

L. E. Ketcherside: And here?

G. K. Wallace: Right here, too. Sometime when you brethren and Manchester get ready for it, we will have it.

L. E. Ketcherside: Fine; that will be fine. Just fine. Anytime you would like to have that, that will be fine with me. I shall be very glad to accommodate you.

WALLACE'S FIRST AFFIRMATIVE (Fourth Proposition—College Question)

Brother Ketcherside, brother Watson, other brethren here, and friends:

Again we have gathered in the name of the Lord to study about some matters that concern every home that is a Christian home.

Before I enter into a discussion of the proposition, here is a statement that I want to read to you, or a copy of a letter addressed to the elders of the Church of Christ, Manchester Avenue, St. Louis, Missouri: "Dear Sirs: We, the undersigned elders of the church which meets at 6152 Waggoner Avenue, St. Louis, Missouri, invite you to repeat the present discussion during the same week of October, 1954, the same propositions to be discussed. Since all the expense incurred by the present discussion are met by us, and you brethren refused to help, we expect you to secure a building as adequate to the needs as the one in present use. If after the 1954 discussions are over, you brethren should desire to repeat same in 1955, we shall bear the expense of the needed facilities." This is signed by the elders of the West End church. I will give this copy to brother Ketcherside so he can make some reply to it either tonight or tomorrow night (hands letter to brother Ketcherside).

Now this discussion tonight is a school session. This is a school session and we are talking about a school. The proposition says, "The organization by Christians of schools, such as Freed-Hardeman College, is in harmony with New Testament Scriptures."

The word "organization", according to Webster, is an "act or process of organizing; state or manner of being organized; organic structure. To give an organic structure to. To arrange and constitute into independent parts, each having special function or relation with respect to the whole."

By "Christians" I mean members of the body of Christ. My proposition says *Christians*, not *churches*.

By the word "school", as Webster says, it is "leisure, that in which leisure is employed, lecture, a school." The word "leisure" here means freedom afforded by exemption of occupation or business. Originally, permission, to be permitted. A school then is a place where people are free to study, to hear lectures. I mean that Christians have a right to arrange a place where boys and girls are free from employment to receive instruction.

By "in harmony with the Scriptures" I mean that it is within

Scriptural principles or right for Christians to organize such schools for the purpose of educating folk.

In order then that we might be able to study this tonight as we ought, I want us, first of all, to get clearly in mind what the issue is. It is so easy to cloud an issue like this and to set up a straw man and fight it. It is easy to change from the real issue to another one and discuss it as if that were the issue involved.

Now first of all, my proposition does not involve the *support* of such schools. It does not involve the *cost*, whether they cost a thousand or ten million dollars. It does not involve what they are *called*. It does not involve such things as *academic degrees* that they might give. It does not involve the question of the *management*. It is not a question of the management. It is a question of the organization by Christians of schools. It is not a question of what some man said about the school, whether it be Tant or Sewell or whoever it is. It is not a question of *how the property is controlled*, whether it is controlled by trustees or by a corporation. It is not a question then of the *legal procedure of holding property*.

Now then with that before you, I want to state that it is admitted by all that our children must, or need to be, educated. I believe that to be true. I believe that all of us recognize that our children ought to be given an education. What then is an education? Webster says, "Trained to a semblance of intelligence. Act or process of educating. Discipline of mind or character, through study or instruction." Now I believe upon that we are agreed. We agree that boys and girls ought to be given a reasonable amount of training, trained to a semblance of intelligence. We all admit that schools may be built. We agree that the Bible may be taught anywhere. I believe that brother Ketcherside will admit that men may build a school, or that Christians may build a school. I believe he will admit that the Bible may be taught anywhere. I believe that I have statements to that effect somewhere. Now we all affirm that we want our children trained for life. In this life we need men trained for every position, such as school teachers, lawyers and doctors. Who is to train the child? Upon whom does this responsibility rest? Where shall we place it?

Now our Catholic friends affirm that the education of the child belongs wholly to the church. They affirm that the church has that right and that the parent does not have the right to educate the child except under the guidance of the Roman church. In other words, they say that the responsibility of educating the child is the

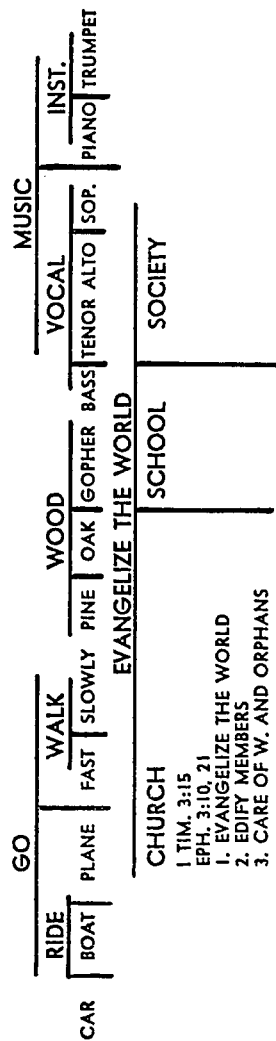
responsibility of the church. Then the Communists say that it is the work of the state. Communists say, "No one but the *state* can educate the child." Communists say that all children must be turned over to the state. They say all of the education of a child must be turned over to the state. In our country we recognize that our law provides for a person exercising his *parental* responsibility in carrying out the education of the child. Now if the Bible requires me to turn my child over to the state for instructions and education, I want to know where the passage is that requires it. If I am required to send my child to a public school, it would be a sin not to do it. If the Bible requires that my child be turned over to the state for education, then it would be a sin not to do it. Now what does the Bible require concerning the education of the child?

If brother Ketcherside wants to affirm that a parent *must* and is *required* by the Bible to send his child to a state school, then I would like to hear that affirmation. I think that is generally implied and probably affirmed privately by him. But if in this I am mistaken, let him tell us *where* the Bible requires a parent to educate his child.

Now then I want you to bring out my chart, young men, I want to get this issue before you in the best way that I know how, to help you to see, if I may, what the Bible teaches about the responsibility of the education of the child. Now up here on the chart we have some matters to which I want to call your attention.

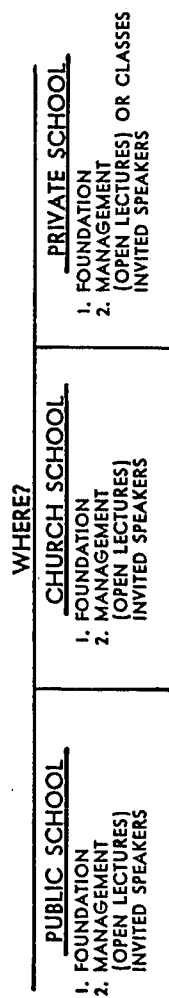
First of all, I want to help you to realize that there are commands both *generic* and *specific*. All of us recognize that there are commands that are *generic*, and that there are commands that are *specific*. When God *specifies*, then we have no alternative. But if there are *general* instructions, we might then have a choice—of course, in harmony with that which would carry out the direction that God has given. To illustrate: Jesus said to "go into all the world." Now the Bible tells us to go. We might ride or walk. If God had said go, and had said walk, that would have excluded ride. But since he simply said go, I am left free either to ride or walk. And if I am "going", I am *doing* what He said. Now "go" is generic as it relates to ride and walk, but "ride" is specific, even as it relates to ways of going, such as a car, boat, or a plane.

Now we recognize that same principle when we come to the building of the ark. God told Noah to make an ark. He told him to make it of *gopher* wood. Well, there is the word "wood." The



PARENTS TO EDUCATE CHILD — EPH. 6:4.

NURTURE (PAIDEIA) — "BREEDING; EDUCATION; TRAINING TO EDUCATE." (Webster)
 "1. THE WHOLE TRAINING AND EDUCATION OF CHILDREN (WHICH RELATES TO THE CULTIVATION OF MIND AND MORALS, AND EMPLOYS FOR THIS PURPOSE NOW COMMANDS AND ADMONITIONS, NOW REPROOF AND PUNISHMENT); EPH. VI:4 (CF W. 388 [363] NOTE); (IN GRK. WRIT. FR. AESCHYL. ON, IT INCLUDES ALSO THE CARE AND TRAINING OF THE BODY.) SEE ESP. TRENCH, SYN. XXXII; CF JOWETT'S PLATO, INDEX S. V. EDUCATION."
 —THAYER.



word "wood" itself is generic. And if God had not specified gopher wood, then Noah could have used *any kind of wood*. But God specified that Noah use gopher wood and that *excluded* the pine and the oak.

Now then, when it comes to the study of music, we find another example of the use of a generic and a specific term. That is what I am trying to get before you now, because an *issue* well defined is half argued. Here is a generic term, "music." Now if God had just said make music, then we would be left free to make any kind of music that could be produced. But "music" is a generic term and under this you have vocal and instrumental. But God specified that we sing. When God said "sing," that *excluded* the instrument.

We come now to the question of evangelizing the world. That is a thing that God has told the church to do. When it comes to evangelizing the world, the church is God's agency through which the world is to be evangelized. Since God specified the way of evangelizing the world, that would automatically exclude a school or a missionary society as the means of evangelizing the world. Now then if brother Ketcherside wants to affirm, or if he feels that the school is encroaching upon this, then let the issue be focused tonight. But I want you to see, (pointing to chart) here is the agency through which the world is to be evangelized.

Now, here is where our propositica rests. The parent is to educate the child, and not the church. Now let me read to you a passage from the book of Ephesians. "Children"—now here is a direction to the child—"Children, obey your parents." Here is the relation of the parent to the child. "Children, obey your parents in the Lord for this is right. Honor thy father and thy mother, which is the first commandment with promise, that it may be well with thee and thou mayest live long on the earth. And ye fathers"—now here is a statement to the father—"And ye fathers provoke not your children to wrath but nurture them in the chastening and admonition of the Lord." Here is a passage taken from the Ephesian letter, division six, and the first four verses. Here are directions to the child to obey the parent. Here are directions to the parent in rearing the child. Now then, where has God placed the education of the child? If that has been placed upon the church, then a school would be a rival of the church. But if it is an obligation of the parent, then a school that is educating the child would not be a rival of the parent. That is, if the parent arranged this. If that is his arrangement and God told him to do it, then the school could

not be a rival of the church. If it is a rival of anything, it would be of the parent.

But now God said for the parent to educate the child. Now what does that mean? Well, you ask, "Where do you get the education of the child out of this passage?" Here is the word "*nurture*" that appears in this text, where he says, "Ye fathers, provoke not your children to wrath, but nurture them." The word "*nurture*" is an English word, and the English word means breeding, education, training, to educate. Now that is an English word. That is what Paul is saying for the parent to do. The parent is to *educate* the child. In the word "*nurture*" there is breeding, education, training, to educate, according to Webster. Now this word here, "*nurture*", which is an English word, was taken from the word in the Greek language that is called "*paideia*." That word is defined by Thayer after this fashion. He says, "The whole training and education of children." Now what does the word "*nurture*" mean? Thayer says, "The whole training and education of children, (which relates to the cultivation of mind and morals, and employs for this purpose now commands and admonitions, now reproofs and punishments) : Eph. 6:4." Now here is the passage. Ephesians 6:4 is the very passage to which Thayer refers. Now then Thayer says, "Compare Winer's Grammar."

That is what the abbreviation on the chart means. That is page 388 in the English, and page 363 in the German Grammar. Then note: "In Greek, written from Aeschyl, on it includes also the care and training of the body." The word "*nurture*" includes the care and the training of the body of the child. Thayer says, "See especially Trench." And says also see Plato on education. Thayer says that "*nurture*" includes the training of the mind and the morals, and even the body of a child. Now then, is brother Ketcherside ready to affirm that every parent has to take his child and turn it over to the church for its bodily training, all of its moral training, and all of the training of the mind? Will he affirm that a father cannot train the mind and morals of his own child? Ketcherside, are you ready to take the education of the child out of the realm of the parent and, like the Catholics, say you must turn the child over to the church? Now there are a lot of brethren who would like to do that. They say, "I have been baptized and I will have to do nothing else for my children. So let the church arrange their parties, their socials, and take care of them. Yes, just take them now, brethren, and take care of them." They just turn everything

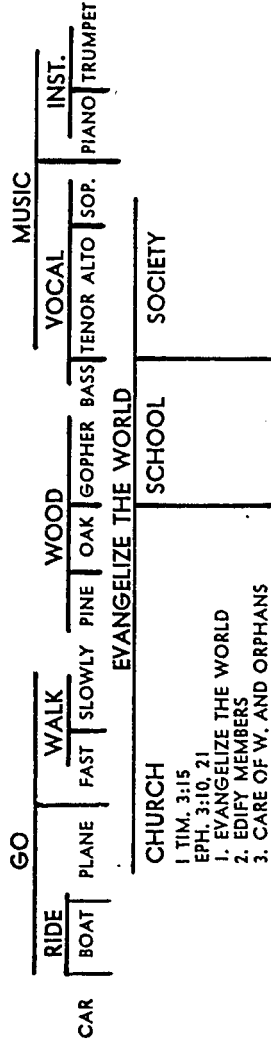
over to the church. That is all that is involved, so they will say, "I have lost my rights, so I will just turn them over to the church. Let the church have them and arrange everything." There is too much of that sort of thing today. In too many places the churches are assuming the responsibilities of the parents. The parents ought to be encouraged to carry out and fulfill the obligation that God Almighty put upon them. Here is what I am talking about. The education of the child is a thing that is bound upon the *parent*. It was not placed on the church.

Tonight you watch; when brother Ketcherside gets up here, he will immediately get off the subject and get on the church. He will get up and say, "Brother Wallace contends for two bodies to do the work of the church." No, brother Wallace does not, but he does contend for the right of the parent; God bound the education of the child upon the parent and left the parent free to educate that child where he sees fit. You watch Ketcherside change the subject, if he does as he usually does. Just as soon as he gets on the floor, he will say, "The big difference between brother Wallace and myself is that he is contending for two bodies to do the work of the church, and I am contending for one body to do the work of the church." No, brother Wallace contends for one body to do the work of the church. Let Ketcherside affirm that the parent has to turn his child over to the church for the training of its mind, its morals, and its body. If so, we will turn him over to the Catholics. Now then, if he believes that God requires the parent to turn the child over to the church for its education, let him say so. If he believes that God requires the child to be turned over to the state, let him say so. I want the *issue* well defined. I want to get it before you and I want you to see it. That is the main thing that we want to get before us now. Where does the responsibility of educating the child rest? What is the issue before us? Now "nurture" is a generic term. The parent is simply told to nurture, or to educate the child. That includes the breeding, education, training of the mind, morals and body. I might say that in connection with this, I find that all lexicographers say the same thing. Groves states the same thing. Liddel and Scott say: "The rearing and bringing up of the child; its training, teaching, and education, mental culture, civilization, education, the literature and accomplishments of an age." Now God says that a father ought to educate his child, but He says for you to be sure that you educate that child in harmony with the principles of the Lord, or in the admonition of the Lord. Where

is the parent going to do it? Well, we have several avenues in America. Now I put the word "where" here, (on chart) and that (See Chart Page 184.)

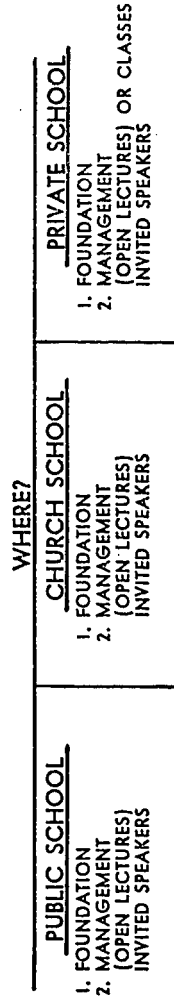
is the thing I want you to observe, brother Ketcherside, when you get on the floor. He need not get up here and start reading about what Tant said and start reading out of some papers. He need not get up here and start talking about something else. Here is the thing I want him to talk about. *Where* does God *require* the father to send the child to school? *Where* does God *require* it? If he believes that God requires that the father put the child in a public school, let him say so. If he believes that is the requirement, let him say so. In America we have public schools. We have church schools. Well he will say, "Freed-Hardeman is a church school." Well then let him prove it. It is not. Just let him try to prove it, if he wants to. It is not. It is not a church school and never was. It was built by Christians.

Now we find there are several kinds of schools. Here (pointing to chart) is a private school. Well, when we think of these schools, in schools like these we have the question of "foundation." The public school is founded by the government. It is managed by citizens. Maybe by a board of trustees, or a state university by a board of regents. Now in these public schools, they will have open lectures and invited speakers. Brother Ketcherside, I think, often appears in the public schools as an invited lecturer. Now here are private schools. They, too, have open lectures and invited speakers. Oh, I hear Carl saying, "These schools conduct gospel meetings, under the guise of lectureships." Oh no, they do not. They just have some open classes and invite folks to come in. They do just like you do in your public schools. You will have an open day and tell all the parents to come down and see the progress of the school and find out what is going on. All are invited to listen to somebody speak. Public schools will have a period set aside wherein they will have some open lectures. They invite preachers to come in and speak. They are not carrying on any gospel meetings in the guise of lectureships, either. Christian colleges are just having open lectures like you have in the public school. Now here is a private school. Here is a public school. *Where* does God *demand* that a father send his child to school? Now you watch brother Ketcherside. He will not talk about this. He will get up here and say, "Well, the school is usurping the functions of the church." Let him first prove that the parent is required to turn his child over to the church, and he



PARENTS TO EDUCATE CHILD — EPH. 6:4.

NURTURE (PAIDEIA)—"BREEDING; EDUCATION; TRAINING TO EDUCATE." (Webster)
 "1. THE WHOLE TRAINING AND EDUCATION OF CHILDREN (WHICH RELATES TO THE CULTIVATION OF MIND AND MORALS, AND EMPLOYS FOR THIS PURPOSE NOW COMMANDS AND ADMONITIONS, NOW REPROOF AND PUNISHMENT); EPH. VI:4 (CF W. 388 (363) NOTE); (IN GRK. WRIT. FR. AESCHYL. ON, IT INCLUDES ALSO THE CARE AND TRAINING OF THE BODY.) SEE ESP. TRENCH, SYN. XXXII; CF JOWETT'S PLATO, INDEX S. V. EDUCATION)."
 —THAYER.



will have a point. Until he does, he has no point. Let him prove, if he believes it, that the child must be turned over to the church for the training of its mind, morals and body. How can a parent teach a child morals unless he teaches him the principles in the word of God? All right, here is a private school, like Freed-Hardeman. Suppose a parent brings his child down here and says, "I want to put my child in this school." He has a right to do so. The parent says, "I want him to have an education. I want him to have it in the nurture and in the admonition of the Lord." If the parent told me to do it, then I am doing *what* the parent told me to do. I am doing exactly what the parent told me to do. Now the school (like Freed-Hardeman) limits its activity entirely to the wish of the parent. It does not go out here and try to evangelize the world. It does not do that. There are several churches in St. Louis. Why, schools like Freed-Hardeman have not taken over your evangelistic program. You still do it. It has not taken over the edifying of your members. You do it all the time, every Sunday. It has not taken over the care of the widows and orphans. What is the school doing? It is doing what daddy told it to do, when he hired a man to teach. That is all in the world there is to the issue. I teach school. I am doing what parents hired me to do. I am employed by *parents* to teach their boys and girls. I am doing what they asked me to do. Now does the parent have a right to do that? If he does not, let Ketcherside say so. Does the parent have a right to do it? If he does not have the right, let Carl say so.

Now watch, as I want to get this before you.

(Five minutes? Thank you.)

I want you to see the issue. Freed-Hardeman could not be *usurping* the work of the church because it is carrying out a commandment that was given to the parent. The parent has an obligation to educate the child. I want to hear brother Ketcherside deal with this. *Where?* Let him say where the child must be sent to school. I suggest that he will likely say, "Oh, well if the school teaches the Bible, it is sinful." If so, can you send your children to public schools? Did you know that thirteen states in America require Bible teaching? The law of Missouri permits it. Carl, are you going to burn down the state of Georgia, where you have been working, as it requires Bible reading in the public school? If you deny that, I have the evidence right here from headquarters. Thirteen states in our nation *require* public schools to teach the Bible, and if Ketcherside's position is right, you will have to move out of

those states, or else you will have to build a private school. If you build a private school, you will have what they have down in Freed-Hardeman at Henderson. Now, can you see what all this is about? What is it all about? Ketcherside comes along and puts into parental responsibilities, saying, "You do not have a right to send your child to the school of your choice." But you do. That is a right that God gave you. The parent is obligated to educate the child. If a parent may put his child in a public school, and at the same time guard his faith, nobody objects to that. I am not fighting public schools. But I will tell you this. If I had a child in a public school and all the teachers were wrecking his faith, I would protect him. I have a right to do it. If I took him out and put him in a private school, that would be my business. If I asked the teacher to train his mind, his morals, and his body, I would only be doing what God told me to do.

Now I want you to get the *issue*. Ketcherside will get up here and talk about the management of a school. He will get off the issue and read articles about the management. He will say, "Here is what Sewell, Tant, and Allen said." He will read one paper after the other, but it will all be on the management of the school. Every bit of it will be arguments on the *management*, and not on the *foundation*. The *foundation* of a private school is the issue. That is the thing that I am talking about. Ketcherside will not talk about the foundation, but he will get off on the management. When he gets through with the management, he will get back on the *church*. He never will get down to this "*where*" on the chart. Let him say *where* God requires the parent to educate the child. If God demands and requires a certain place to which I must send my child, I want to know it. Let Carl produce the text, and until he does, he ought to remain silent. Where is the text? Where is the school in which God requires me to educate my child?

Now that is what is involved in this *issue*. That is all there is. It is simply a matter of a parent doing what God Almighty gave him permission to do. Ketcherside comes along and says you can not do it. Now watch. Watch the *issue* and do not get away from it. Do not let him get you away from it. What is the issue? *Where* is the parent *required* to educate his child? *Where?* Now if he believes they have to send them to public schools, let him say so. *Where?* I maintain that the command is generic. The parent may send his child to any *place* he wants to, as long as he can guard the child's faith. That is what my brethren believe. That is what they believe

everywhere. That is all that is involved in this issue. Time up? Thank you. Brother Ketcherside, look at the "*where*" (pointing to chart).

KETCHERSIDE'S FIRST NEGATIVE

Brother Wallace, brother Watson, brothers and sisters in Christ, and friends:

I don't blame him for asking where. If ever a man was lost, that man is lost tonight. Did you hear him say anything about Freed-Hardeman College? Do you remember what his proposition stated—that schools *such as* Freed-Hardeman College—did you hear him say anything about that? Brother Wallace attempts to make up with noise what he lacks in logic. I would like to point out to him that it is not thunder that kills, but lightning. I wish he would give us a little more light and a little less noise. Don't forget that a twelve gauge shotgun pops just as loud when it shoots a blank as it does when it shoots a deer slug. An empty wagon always rattles the loudest.

I would like for Brother Wallace, when he gets up here next time, to meet this issue. I would like for him to put Freed-Hardeman College down on this chart. I want to know where *he locates* it. He asked me to tell him where. I have noticed that throughout this entire discussion tonight, he asks "Will brother Ketcherside affirm this, or will brother Ketcherside affirm that?" I'm not up here to affirm anything tonight. I am up here to deny something. He has pleaded with me to get up here and make an affirmation tonight. He has pleaded that I get up and affirm that children should be sent to this place, or to that place. He asks, "Is brother Ketcherside ready to affirm this? Is brother Ketcherside ready to affirm that?" Let me ask him a question. Is brother Wallace ready to affirm that schools such as Freed-Hardeman College are scriptural? If he is, then let him get up and do it. So far, he has missed it by a country mile.

Again, he said to you about me, "You watch him, the very minute he gets up, he will get off the subject and get on the church." No, I won't, for since I am up here, I am going to get on the subject and get on his school. That is what we're discussing tonight. I am not going to get off the subject and get on the church, but I'm going to get on the subject and get after Freed-Hardeman and if you think I am not, you just listen for a few minutes.

The next thing he said was that brother Ketcherside is going to contend that brother Wallace believes in two bodies to do the work of the church. He said he contended for one body to do the work of the church, only one body to do that work. Then, my

friends, if I prove to you either night of this discussion that Freed-Hardeman College is doing the work of the church, it is unscriptural by his own admission, and he has given up on his proposition. He contends for one body to do the work of the church. If I prove that Freed-Hardeman College is another body, and if I prove it is doing the work of the church, he has lost his proposition—he has surrendered it lock, stock and barrel. Please remember that. He said he contended for one body to do the work of the church. All I have to do is to take Freed-Hardeman College, prove it is another body, then prove it is doing the work of the church, and the minute I do that, he is through with his proposition. He has surrendered it. He will have admitted that he cannot longer defend it as scriptural.

Again he said "Let him try and prove that Freed-Hardeman is a church school." It does not make any difference to me whether it is or is not. The only thing I am interested in is whether it is a human organization doing the work that God intended for the church to do. I do not care where he puts it or what he calls it. It does not make any difference to me where you place a missionary society. It does not make any difference to me where you put a society like that. All I want to know is what it is doing. You may call it what you please, and put it in any category you wish, but let me tell you that when it does the work God ordained for His one body to do, brother Wallace himself says it is unscriptural, and he will give it up. He will have to surrender it and that is all there is to it.

A little bit later on I am going to get on this subject of gospel meetings under the guise of lectureships. He denied that flatly, so I am going to read to you something that he said about that situation in the past.

But I want you to hear the proposition once more. I am sure that our brother forgot what he was trying to do. As you look at his chart here before you at this time, you will find an effort to lead you off the proposition he affirmed. This is it: "The organization by Christians of schools such as Freed-Hardeman College is in harmony with the New Testament Scriptures." He is not up here to affirm that *schools* are scriptural. He is up here to affirm that *schools such as Freed-Hardeman College* are scriptural.

He is not up here to affirm that it is right to educate your child. Who ever denied that? That is all he has on his chart. The parent is to educate his child. Did anyone ever deny that? Did anyone ever sign the negative to that? That is not the proposition for discussion

tonight. The proposition before us is that schools such as Freed-Hardeman are scriptural. That is the thing he offered to affirm. He did not offer to affirm that Freed-Hardeman College was a public school, a church school, or a private school. He didn't sign his name to such a proposition. He affirmed candidly and coolly that it was a scriptural organization. The organization of such schools is *scriptural*, that is schools such as Freed-Hardeman College.

All his argument amounts to is just this. He wants me to tell him where I am to educate my child. That is not my proposition nor my purpose tonight. What he has to do is to tell me where he locates Freed-Hardeman College. That is the subject under consideration. Where does he locate it? Where does he locate Freed-Hardeman College on his chart? Never mind where I will educate my child. That is not the subject, whether I educate it at home, send it to a public school, or anywhere else. That isn't the thing to be considered. Brother Wallace, the thing you have to do tonight, is to tell me where you locate Freed-Hardeman College.

He has already given up the idea that it is a public school. It isn't that. He has already said it cannot be a church school. Since he has only one place left to put it, I conclude he is affirming that Freed-Hardeman College is a private school. Now if I prove that Freed-Hardeman College is not a private school, if I demonstrate that beyond a shadow of doubt, then I have taken his school out of that category. Having done that I will have taken his school away from him and taken his chart away with it. I will have taken it completely away from him. Let us see if we can do that. Now mind you, this brother would not even affirm tonight that Freed-Hardeman College was in that category. He didn't say it was, but that is the only place it can be. He took it out of the other two (church and public) so that is the only place left according to his proposition. Now we are going to determine if Freed-Hardeman fits in that category.

That is the proposition. That is the subject. Does Freed-Hardeman fit within that category? Let us examine it. It is known, of course, that the only way you can know where any organization is to be placed, is by a study of its official literature. And I'm going to call upon Freed-Hardeman College to testify tonight as to where it belongs. I would like to make this statement, that the school has never been a private organization since the day that Freed and Hardeman sold it. It never has been. I will admit that at one time it was a private enterprise. The reason I do so, is because I read

in the Freed-Hardeman College Bulletin (1952-53) on page 10, this statement: "The school at first was known as the National Teachers Normal and Business College. It began operation in the fall of 1908, enrolling about 450 students the first year. At that time the school was nominally under a board of trustees, although in reality it was a private institution, built and financed by brethren Freed and Hardeman, and belonging to them."

Get that! At that time it was a private institution. But why does the Freed-Hardeman College Bulletin say that at that time *it was* a private institution? I will tell you why. I call to your attention a statement made by brother G. C. Brewer, and published in Firm Foundation. I want you to listen as I read: "Once brothers Freed and Hardeman as individuals owned the school at Henderson. They controlled and operated it for their own profit or at their own loss. Then in 1917 they decided to sell the school. To whom did they propose to sell it? They announced to sell it *to the brotherhood.*" Now listen carefully! "They put up posters and distributed literature to induce the brotherhood to buy it. They sent out agents *to the churches* to sell the school to the brotherhood. They came where I was preaching and went before my crowd and made their sales talk. They did sell the school to the brotherhood, and I suppose the brotherhood still owns it, as I have not heard of any other sale. This is not said to reflect upon Freed-Hardeman College but to illustrate a point. That school is no more brotherhood owned than are the others. They are all on the same basis." Private school! It was private but they sold it to the brotherhood. They went before *the churches* and sold it *to the brotherhood.*

Now I hold here in my hand the "Sky Rocket." I do not know whether you know what the *Sky Rocket* is. The *Sky Rocket* is one of the official publications of Freed-Hardeman College. The brother who is debating me tonight is not ignorant of what is in this issue, because right here on the front page I find this: "Lectureship Week Closes. Sixteen states represented for the series. Capacity crowds attend lectures. The first period each morning was taken by brother G. K. Wallace speaking on instrumental music in worship."

Of course, the parents hired brother Wallace to go down and do that to train their children in the nurture and admonition of the Lord. The parents did that, they arranged for brother Wallace to do that. The school did not have anything to do with it. The parents arranged for brother Wallace to go and lecture each morn-

ing on instrumental music in the worship. So he was there and he knew about this that I am going to read!

In the masthead of this paper appears this statement: "Entered at the postoffice at Henderson, Tennessee, as second class matter under Act of Congress, August 25, 1912." Who is the publisher? "Freed-Hardeman College."

This is Volume 28, Number 5. Here is an editorial entitled "The History of Freed-Hardeman College." It says, "As time went on the churches became interested in the school and wanted it to continue." I thought brother Wallace said it was the parents who became interested and wanted it to continue. He said, "It was not the churches, it wasn't the churches, it was the parents." But the college bulletin says it was the churches!

We continuc: "As time went on some of the churches became interested in the school and wanted it to continue. Until 1919 the school was privately owned by brother Freed and brother Hardeman, and the brethren realized that brother Freed and brother Hardeman could sell the school or do anything with it that they wished. Therefore, some of the churches bought the school in 1919 and put it under a board of directors."

He gets up and says the churches did not buy it, that it belongs to individuals, to individual Christians. Now Freed-Hardeman *Sky Rocket* says some of the churches bought it, and placed it under a board of directors. "They named the school Freed-Hardeman College, and appointed brother A. G. Freed president, and brother N. B. Hardeman vice-president." And he calls that getting off the issue. I am showing him where Freed-Hardeman College belongs. He doesn't know. The man is lost tonight. Something has happened to him.

I'm not through yet. I'm just getting started. We are going to have a merry time tonight. Stay in the buggy folks, and don't get aggravated now! The next thing I want to do is to prove beyond a shadow of doubt, that when this school was sold, and was therefore no longer a private institution, it was actually paid for with *money from congregations*, as well as individuals. Here is Bible Banner, September 1947, page 16, with Foy E. Wallace doing the writing: "I. A. Douthitt has testified that Freed-Hardeman College solicited money from the churches in Tennessee, took notes from the churches made payable to the college, made notations on the notes of the particular elders of the churches to whom notices for

payment were to be sent." See, it was not the papas and mamas of the kiddies, but *the elders of the churches!*

Brother Wallace continues: "Brother Douthitt also testified that brother H. Leo Boles remarked to him regarding the practice of the colleges soliciting and receiving money from the churches, that they all practice it and they all deny it." And they are still doing that. They all practice it and they all deny it? Did you notice that *all*? They *all* deny it! Now watch brother Wallace get up and deny it. Brother H. Leo Boles said they would do it. He said they all practiced it, and they all deny it, and now watch brother Wallace get up and deny it. Just watch him now. Brother Boles said they would all deny it, everyone of them.

I read again: "Brother Douthitt evidently did not resent the publication of his testimony as the editor of the Bible Banner has since received a very friendly letter from him." Now, who told the truth, G. K. Wallace or Foy E. Wallace? Who told the truth? One of them said the parents bought it, the papas and mamas bought it. The other proved it was paid for by money solicited from the churches, and he furthermore declared that he could demonstrate this if he were called upon to do so.

Now, listen to G. C. Brewer, in Firm Foundation, August 16, 1938, page 6: "I have made appeals for everyone of these schools, and have in some instances received liberal contributions for them, and some of these were from churches. Moreover, these brethren, or some men from their schools, everyone of them, have come to the churches where I serve as preacher, have gone into my pulpit with my introduction and commendation, to address the church when assembled for worship and have made appeals for their schools. They also accepted money from churches for which I preached and are doing so even now, the money being voted to them by the elders and the check being written by the Treasurer. If it should become necessary, I can produce the documentary evidence of this, and in some instances produce the cancelled checks."

Now, G. K., why in the world did you try to fool these good people? Why are you trying to cover that up? Why don't you come out like a man and say you cannot defend this thing? You were a man down in Arkansas. When the proposition concerning the orphans home came up, you said, "I will not try to defend Arkansas Christian Home. It is not a scriptural organization, and I will not try and defend it." This is not scriptural either, but you try to

defend it. Why do you try it? I'll tell you why, folks. He has money invested in it. He is right now contributing to the living endowment of that school and urging others to do it. He has his money tied up in it and he cannot back out of it. The man will lose his soul, because he gets up and misrepresents this situation to you tonight, rather than just come plain out and tell you that he cannot defend his proposition, that he signed it and now he is sorry that he did it.

But you may ask, "Brother Ketcherside, are you sure when brother Brewer made his statement that he included brother Hardeman in it?" We will let brother Hardeman speak for himself in this letter he wrote: "Dear brother Brewer: Yours of this morning is the first letter I've had about our schools. I would not have been caught if brother Nichol or someone else had written me in advance." They caught brother Hardeman. I caught G. K., too. No one warned him in advance. Brother Hardeman continues: "We have contended here ever since I can remember that the church has the right to contribute to anything that it considers a good cause. It is true that most of the appeals that I have ever made for this school have been to individuals, but I have also solicited and received contributions from churches, and I have never felt that it was in any way wrong to do so."

Brother Jim Cope was with that school quite awhile. The last time I saw him before this debate, he was pushing doughnuts across the counter down at Freed-Hardeman College. And all during that time brother Hardeman said he was contending it was alright to take the money from churches, and never felt it was wrong to do it. Brother Hardeman says again: "It looks like this matter must come to an issue and be thoroughly discussed." Boys, the time is here. It has come to an issue and it is being thoroughly discussed. But brother Hardeman didn't think it would be discussed this way when he wrote to brother Brewer: "I know of no one better prepared to do it than you."

Well, there you are. That's it! I am going to say to you that this brother has attempted to keep me off Freed-Hardeman College tonight. He did everything he could. You know he virtually said, "Now just watch brother Ketcherside, when he gets up on this subject, he will get on Freed-Hardeman College." That's what it amounted to. He said I would get off his chart and get on Freed-Hardeman College. Bless your dear life, what do you think this proposition deals with? What school do you think he is talking about when he affixes his signature to a proposal to prove that

Freed-Hardeman College is scriptural? What did he think I would get on in this debate? He was right about what he intimated. I am going to get on Freed-Hardeman College and I've just started getting on it, too!

Did you notice another thing about what he said, in his attempt to thwart my getting on the organization. He is scared to death of the organization. I have the charter of this institution here. Yes, I have the charter and I want to read it. I want to read it to you, and when I get through with the charter of this institution, I shall prove beyond any doubt or question that brother G. K. Wallace has led you down the wrong road tonight.

Before I do that, let me show you why these brethren are scared to try and defend Freed-Hardeman College, and why they hang charts dealing with everything except that organization. Here is a letter from a brother. "I hope the colleges never dominate the church, but I know a lot of preachers who are dominated by them, and especially their presidents. I am a friend to Christian education and I have defended it in debate with Ketcherside. With the conditions that now exist I would not undertake it.—*Sterl A. Watson!*"

Alright now, here is the charter of incorporation for Freed-Hardeman College, at the time when brother Freed and brother Hardeman sold it. "Be it known that we, W. M. B. Cox, J. G. Hardeman, L. A. Winstead, W. E. Warren, and R. G. Watson, are hereby created a body politic, and incorporated by the name and style of Freed-Hardeman College, Henderson, Tennessee."

Brother Wallace just believes in one body. Now here is another body. "We are incorporated as a *body politic*." What is a body politic, brother Wallace? In case you do not know, I am going to read you from Webster's Unabridged Dictionary. "Body politic. A group organized for government; an organized society as in a church." They were organized as a body politic and incorporated by the name and style of Freed-Hardeman College. That is the charter. That is the thing which gave it birth. That is its foundation. The charter is the foundation of the school.

Under what kind of state law did they incorporate this institution. Here it is: "Under Sub-section one, Section 2513 of Shannon's Code, which provides for the support of public worship, the building and maintenance of churches, parsonages, schools, hospitals, and such other religious, educational, or benevolent institutions, as may be necessary or proper to *the work of missionary bodies* in

the United States or any foreign country, and the maintenance of all missionary undertakings." Brother Wallace did not quote that last clause at Paragould. That was in the charter he had, but he did not dare read it. Instead, he skipped down to the next paragraph and read: "The particular purpose for which this charter is sought is conducting an educational institution."

Now I want to show you something. I wonder if he thought I could not get to Tennessee. I went to Tennessee and consulted one of the best attorneys practicing in that state. I secured from him a copy of Shannon's Code which bears the imprint: "Shannon's Code of the Tennessee Statutes in force January 1, 1917."

I found Article Four, headed "Corporations for the general welfare and not for profit." Then I located Section 2513 under that which states: "Charters may be granted to any association of individuals organized for the general welfare of society and not for profit, as follows:

Number 1. RELIGIOUS. The support of public worship, building and maintenance of churches, parsonages, schools, hospitals, chapels, and such other religious, educational, and benevolent institutions as may be necessary or proper to the work of missionary bodies in the United States."

There's your church college! It's very charter was granted on the basis of its being a religious institution. There it is! There's Shannon's Code. It was organized as a religious institution, a body politic. But he may say, "Ah, brother Ketcherside, the word missionary doesn't mean religious necessarily. The college is just an educational institution of fine arts, etc." No, it isn't because right on down under Section 2513 are the following:

Number 2. Benevolent or Charitable Institutions.

Number 3. Life and Property Insurance Orders.

Number 4. Literature and History, and then Battlefield Associations, Cemetery Associations, Painting, Music, Fine Arts, Trade Associations, etc. His school is a religious educational organization for the maintenance of religious bodies in their missionary undertakings at home and abroad. You have a theological seminary down there. And you talk about a private school!

Brother Wallace, don't deny these plain facts. Just get up and tell these people tonight you cannot defend it. Talk about someone misleading innocent individuals who do not know. What made you think you could get away with that? Down at Paragould you said the charter was the basis upon which the school was founded and

the deed had nothing to do with it. Now I have read the charter. I read you the very code of the state under which the charter was given. The school is a religious educational institution for the maintenance of a missionary body at home and abroad.

You have a missionary society. That is what you have. I'm going to change my argument on the school. Instead of saying it is equivalent to a missionary society, it is a missionary society! The other night these brethren were passing out copies of "The Preceptor" in which was a clipping from "Bible Talk" headed "Cope's Missionary Society." The article said, "In the May issue of *The Preceptor*, James R. Cope, President of Florida Christian College, opened wide the gate for a missionary society. But this is understandable, for he and G. K. Wallace, one of his teachers, had already opened the gate for an educational society. It's rather hard to open the gate wide enough for the Bible College to come in and slam it when the college's twin sister wants in."

Brother Cope, replying says: "What is the editor's point? He wants everybody to think that because James R. Cope believes that a school such as Florida Christian College has the right to exist, that therefore Cope is logically compelled to endorse the missionary society." Brother Cope is not only logically compelled to do it tonight, but I am going to prove by G. K. Wallace that he is the head of one. I am going to prove that, and prove it by brother Wallace. First of all, I will demonstrate to you that this college with which brother Wallace is now affiliated and in which he is a teacher, is a human organization, that is, a human institution.

In the Gospel Advocate, December 27, 1945 appears this: "Program For Florida Christian College. . . . No effort will be made to place the school above the church. Let us never confuse these two institutions. The church is of divine origin, while our schools are human." Again, the president of the college says, "All our schools are products of men, and are necessarily imperfect in their organization, operation and achievements." Here is a plain admission from one president of Florida Christian College that it is a human organization.

Why does this human organization exist? For what reason is it here? I'll just let another president tell you. I will read from an article "Florida Christian College Plans And Adds" written by James R. Cope. He says, "The quality of teaching being done in Bible at Florida Christian College is commending itself to students now enrolled and to a growing number of interested brethren and

visitors to the campus. Whether young men planning to preach the gospel, desiring the office of an elder later on, or wishing to equip themselves for responsibilities and places of general usefulness in the church, or young ladies desiring to equip themselves to be better wives, mothers and homemakers"—Boy, you've got a big plant down there, haven't you Jim?—"all alike give united testimony to the splendid offerings in Bible. Instructors in Bible not only are equipped with knowledge and ability to teach, in addition, they have a deep reverence for the Bible as God's inspired word to man, and in turn impart this respect to their students. After all, the primary reason for the existence of any truly Christian school is the emphasis it gives to Bible teaching and religious training."

Now, what do we have? The first president admits it is a human organization. The next one acknowledges that it is a human organization existing for the specific purpose of teaching the Bible. He even goes on to say, "Remove this and the school could offer no more than is found in any strictly academic institution." So it is not strictly an academic institution. It is a school, with the primary purpose, says brother Cope, of teaching the Bible. So what do we have? A human organization to teach the Bible!

Do you teach the New Testament down there? Of course you do, for that is what brother Wallace teaches part of the time. Now listen to brother Pat Hardeman in the same Preceptor: "Similarly God's righteousness is revealed in the gospel, and we must work righteousness to be accepted of him. The Preceptor stands irrevocably committed to this true conception of the gospel. The Preceptor stands for the New Testament revelation of the gospel. The gospel saves the sinner and will save the Christian in heaven."

Now mark this down. Florida Christian College is a human organization established to teach the Bible, existing for that purpose according to brother Cope. Brother Hardeman says the teaching of the New Testament is the teaching of the gospel. G. K. Wallace says there is no difference between preaching and teaching. So there is no difference between teaching the gospel and preaching the gospel. No use trying to help him now Sterl (to brother Watson who whispers to Wallace) it is too late.

You have a human organization to teach the New Testament, and the New Testament is the gospel. There is no difference between teaching and preaching, so you have a *human organization to preach the gospel!*

I want to read you what brother Wallace said. I shall hasten

along. Here is what he said in Arkansas about me: "I wish you would demonstrate for us how to preach and how to teach. When you get up here will you use the first five minutes to teach and the next five minutes to preach? Will you demonstrate for us when you get up here tonight? I'm going to show you something in a minute, just how silly that is." Now, that isn't me talking, that is brother Wallace.

He went on: "But you get up here tonight and you just preach five minutes and the next five minutes just teach. Just show us. Demonstrate. That is all we ask. Just demonstrate the difference. You make a big play by saying that preach and teach are two different things. You get up here and preach for five minutes, then teach for five, and let's see you demonstrate." Alright, brother Wallace it is your time. Now you do it! If you don't do it, if you don't get up and demonstrate there is a difference between teaching and preaching, then you are in a human institution to preach the gospel. Just think of that!

Listen to brother Wallace again: "Brother Ketcherside tried to make a distinction between preach and teach in order to bind a style of teaching on you. Brother Ketcherside, I want you to demonstrate. Now don't forget that. Don't get up and say you are not going to do it. I want you to do it because I want my brethren to see how it is done. We don't know how to do it. We just don't know how to do it." Maybe you have learned how. Now you get up and preach five minutes and teach five minutes. If you don't make a distinction between them, you're in a human institution that exists for the preaching of the gospel. Folks, there's one of three things they must do!

Brother Cope, you are going to have to deny that Florida Christian College is a human organization, and admit that since you took it over it is inhuman, or

Brother Hardeman, you are going to have to deny that the New Testament revelation is the gospel, or

Brother Wallace, you are going to have to show there is a difference between preaching and teaching.

Which are you going to do? Remember how you wanted the boys to get up and confess last night? Now it is time for you to come to the mourner's bench and hit the sawdust trail. It is time for you to come on. Who is going to be first? Is brother Cope going to say he was wrong, that it is not a human organization? Or is brother Hardeman going to get up and say the New Testament revelation is not

the gospel? Or is brother Wallace going to get up and admit he was wrong down in Arkansas? Will he get up and say, "Folks, I was wrong when I ridiculed brother Ketcherside. There is a difference between teaching and preaching. I will teach five minutes, then preach five minutes, and I'll show you the difference, so you'll know I'm not down there preaching the gospel through a human organization."

Which are you going to do? Who is going to be first to confess? Someone is going to have to do something now, because you are in a tight. Who is going to do it? Brother Wallace, what are you doing down there—preaching or teaching? Watch out now, you said there was no difference! Brother Cope says the school exists to teach the Bible, and you say there is no difference between preaching and teaching. What are you doing down there? Just tell the folks when you get up. Come on, I want them to know. I want them to know what you are doing through the school. Are you preaching or teaching? Now be careful!

If you say there is a difference, I am going to ask you to get up and demonstrate. If you say there is no difference, then you are preaching, and you have a human institution established through which to preach the gospel. Brother Cope says that is what it exists for, to teach the Bible. If he denies that, I'll just pick up the Florida Christian College Bulletin and show you that is what it is for. Yes, I will. I'll do it!

What is going to happen now, boys? Where are you going to put your school now, brother Wallace? What is the matter? Is brother Cope wrong, or is it brother Hardeman? Or were you wrong? Someone is wrong! Who is it? Who is wrong tonight? One or the other of you three boys made a mistake somewhere. Florida Christian College is a human institution to teach the Bible, teaching the New Testament is teaching the gospel, brother Wallace teaches the New Testament, and there's no difference between preaching and teaching. Therefore, he joined a human organization to preach the Word. He says that is the duty of the church. That is what he said, that preaching the gospel is the duty of the church!

Don't men get in a terrible predicament when they try to justify something that isn't in the Bible? When a man affirms that a human organization is scriptural that isn't even hinted at in the Scriptures, doesn't he make a pickle out of it? Isn't it a shameful thing to see a gospel preacher stand up and make a mess out of his life in that fashion? I feel sorry for brother Wallace. He is trying to defend

something that isn't in the Bible. He said it was scriptural, but he cannot find authority for it. He knows it. He knows it as well as you know it. Brother Wallace recognizes that fact.

The thing brother Wallace ought to do is to get up here and say, "Folks, I cannot defend this thing. I signed it but I was wrong about it." Then we can close this debate down and all go home. There's no use of his going any further with it. He is already shot, hung and strangled. The jury has come in and returned the verdict. Brother Wallace has already received his sentence, not only from my brethren but from his. He just cannot find his organization in there. He cannot prove it is scriptural. It is just not there.

What are you doing at Florida Christian, brother Wallace? Teaching or preaching? Get up and demonstrate if there is a difference. If there is no difference, just admit that you are in a human organization to preach the gospel. Put it right up there on your chart. I want brother Wallace to tell us just what he is doing down there.

Now, you watch brother Wallace. He may get up and read *the deed* this time. The last time I read it, and he got after me, and read the charter instead. Now, I wonder if he will get up and read the deed? Take either of them you want. I am not through yet. I'll tell you right now brethren, we are going to have an interesting time tonight. You'll always have an interesting time when anyone dares to put down his "John Hancock" to a proposition that an organization is scriptural which is not even hinted at.

Brother Wallace, I hope you'll enroll in the college down there this year and study logic. If brother Wallace were to win this proposition tonight he will lose his proposition the first two nights. If he surrenders that one he will lose this one. Either way he goes he loses. If he says there is a difference between preaching and teaching, he loses the first two nights; if he says there isn't he loses the last two nights. Which one are you going to give up? You have to give one of them up. You can't hold on to both of them. Will you say, "Folks, I was wrong the first two nights, but I am right tonight", or will you say, "I was right the first two nights but I am wrong tonight?" You cannot have them both. I will not let you have them. I get another speech tonight, and you cannot have them. I will take them away from you. Thank you very much!

WALLACE'S SECOND AFFIRMATIVE
(College Question)

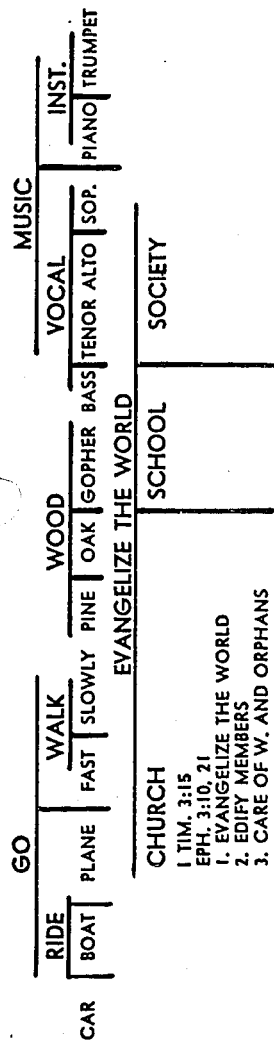
Friends:

You have listened to a speech to which I want to make reply, in order, as the speech was delivered. One of the first things he said was that I did not mention Freed-Hardeman College. He asked, "What did he say about it?" Well, I told you that Freed-Hardeman College and such institutions were *educational institutions*, where a

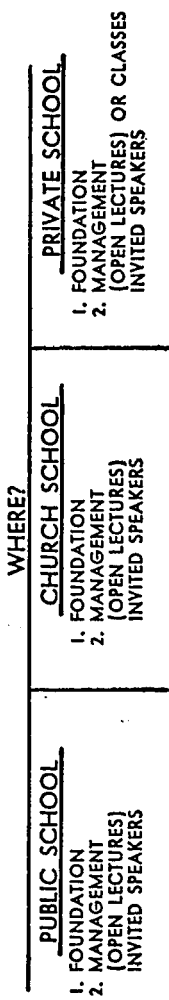
parent sends his child to school. I think he understood where I located it, because he said, "Brother Wallace said it was a private school." That is right, brother Ketcherside. That is where I located it. You got the point. He asked, "Where do you locate it?" Well, you said, "He locates it over here" (pointing to private school on chart). That is right, so he got the point and you got it, too. Certainly that is where I located it. It is a private school. He asked, "What is there on this chart that represents Freed-Hardeman College?" Here is what represents Freed-Hardeman College. Freed-Hardeman College is a *private* school. The Bible tells the parent to educate the child. I maintain that is generic—that God did not *specify where* the child shall be sent to school. I asked him, "If there is any such specification, say so." He said, "I am not in the affirmative." He said, "I will be in the affirmative tomorrow night." No, he will not. He is in the negative now. Tomorrow night he will still be in the negative. He is affirming that Freed-Hardeman College is *sinful*. He is not affirming *where* you are to send your child to school. He is in the negative tomorrow night. He will just make a speech first, but in the negative. You look at his proposition. He will be in the negative tomorrow night. He is not affirming what he believes about *where* to send a child to school. He is just affirming, tomorrow night, that what we are doing is wrong. He is not in the affirmative, never has been, and I never have been able to get him to sign in the affirmative. Let him sign an affirmative as to *where* God *requires* a parent to send a child to school. He is not affirming that tomorrow night.

Now (speaking directly to Ketcherside) will you put that in your affirmative? Now get up here and say, "I am in the affirmative tomorrow night." No, you are still in the negative. Look at your proposition.

He just makes the first speech in the negative tomorrow night.



PARENTS TO EDUCATE CHILD — EPH. 6:4.
 NURTURE (PAIDEIA) — "BREEDING; EDUCATION; TRAINING; TO EDUCATE." (Webster)
 "1. THE WHOLE TRAINING AND EDUCATION OF CHILDREN (WHICH RELATES TO THE CULTIVATION OF MIND AND MORALS, AND EMPLOYS FOR THIS PURPOSE NOW COMMANDS AND ADMONITIONS, NOW REPROOF AND PUNISHMENT); EPH. VI:4 (CF W. 388 (363) NOTE); (IN GRK. WRIT. FR. AESCHYL. ON, IT INCLUDES ALSO THE CARE AND TRAINING OF THE BODY.) SEE ESP. TRENCH, SYN. XXXII; CF JOWETT'S PLATO, INDEX S. V. EDUCATION)."
 —THAYER.



He has a negative proposition. It is not affirmative at all. He is just affirming that what we do is sinful. He is affirming that this private institution is sinful. He is not affirming that you are *required* to send the child to a certain place. If he does not believe that you are so required, let him tell you then that you are free to do what you want to, and we will shake hands and go home. Now that is all that is involved in it. I told you he would not get on the proposition.

Well he said, "I will prove that Freed-Hardeman is not a private school. How are you going to prove it? "I will prove it by the bulletin." That would not prove it. Prove it by the bulletin! That would not prove it. "I will prove it is not a private institution." How will you prove it? "I will prove it by G. C. Brewer." What did Brewer say? He said, "It was sold to the churches." I think he said *Christians*. I believe that is what Brewer said—*Christians*, and not churches. It was *not* sold to churches. But he says, "I will prove it by the Sky Rocket." What is the Sky Rocket? It is a student publication. The boys and girls get out their own publication and these boys and girls said churches bought it, but they were wrong. Churches did not buy it. It was not sold to the churches.

The way to tell who owns a thing is to look at the deed, brother Ketcherside (laughter). All right, look at the deed (laughter). All right, this sounds funny, but you watch. The deed says that the *conveyance* is made and this is to be held and *owned* by the trustees, and their successors in trust. Now the trustees hold it in trust. It was not sold to a church; it was not bought by a church. Now I will have some more to say about this in a minute. Brother Ketcherside, I am glad to get your acknowledgment. Down at Paragould, you did not read the charter, did not even look at it. You are going to wish you had let it alone this time (laughter). You did not even read it at Paragould. You pretended to. In speech after speech you waved the *deed* around and called it the charter. You did not even have the charter. You did not even have it down there at Paragould. You never even read it. But he said, "Oh, I have it." He had it tonight, all right, and I sat there and looked at it while he was reading it. I will have some more to say about that in a minute. Now that is his proof that Freed-Hardeman is not a private school. He said "I will prove it is not a private institution." How will I prove it? By the Bible Banner! The Bible Banner was talking about the *management*. Did I not tell you that he would get off on the *management*? That

is what the Banner was talking about. He said, "I will prove it is not a private institution." How will I prove it? "I will prove it by Brewer." What was Brewer talking about? He was talking about the *management*. He said that Brewer said, "they solicited money from the churches," and they did. "And churches sent money," and they did. That is just bad management. They ought not to have done it. It should not have been done. Now he says, "I will prove it" and in some way he referred to the orphans' home question. Brother Ketcherside, I see you have been writing about that. Why is it you do not tell the people through your *Mission Messenger* that you have propositions signed on the orphans' home question? Tell them that I took out the *organization* of the home at Morrilton, Arkansas, and put in the one in Wichita, Kansas, and signed it. You have that proposition signed. You have never told your readers that you are carrying around with you a signed proposition on the orphans' home. Now if you want to put that in down at Valdosta, Georgia, just put it in, and I will show you the difference. Now, he says, "I will prove it is not a private institution." How will he prove it? "I will prove it by what N. B. Hardeman said about the *management*." I am not going to *argue* the *management*. They have not asked me to run one yet. Sometimes they are mismanaged. But Hardeman agrees with me on the proposition, on the basis of it. Here is a copy of the Paragould debate that I had him read, and N. B. Hardeman wrote this in the margin, and it is in his own handwriting. He said, "You ought to follow him wherever he goes. You have set things right." Hardeman says that on the *foundation* you are right. The only argument Hardeman ever had was over the *management*. I told you he would not get on the subject, as he would get off on the *management*. He thought he could slip around and change the subject and you would not catch on. You catch on, though.

He says, "I will prove it is not a private institution by the charter." Well, here is the charter. Carl says, "It is created a body politic." That is right. "Incorporated"; that is right. "It is under Shannon's Code," and that is right. There is no other law in Tennessee by which parents can set up a private institution to do what God Almighty told them to do, except under Shannon's Code. Shannon's Code provides for churches. If you wanted to build a church, you would have to build it under Shannon's Code. If you wanted to build a hospital, you would have to do it under Shannon's Code. All chapels, religious, education and benevolent

institutions come under Shannon's Code. All right, now which one of these do you want? Here is the part you did not read, brother Ketcherside. Come on now; get your charter (Wallace pauses). Come on now and get it out. I want you to see it. Here is what you did not read in Arkansas, and you did not read it tonight. Out of these various things in Shannon's Code, what do you brethren at Henderson, Tennessee, want? "The particular *purpose* for which this charter is sought"—now why? Missionary society? No. Religious institution? No. Hospital? No. Parsonage? No. Church? No. What do you want? They went to the state and were asked, "What do you want?" What is the purpose for this charter? They said, "Conducting an *educational* institution." There is your charter. That is it. Now, brother Ketcherside, what are you going to say? Here it is. Now he would not read it at Paragould. All the way through that debate he pretended to read it. He never did read the charter, or any part of it that I know of. That is what the charter says. The only way you could build is under that code. What do you want to build, brethren? They said, "We want to build an *educational institution*." It is an *educational institution*.

Here is the deed and it shows who *owns* it. "Now the conveyance is made by the said A. G. Freed and N. B. Hardeman, to R. J. Watson, L. A. Winstead, and Cox and Warren and J. G. Hardeman as trustees for Freed-Hardeman College."

Now here is the charter. It tells the *nature* of the school. It is an *educational* institution.

There are some restrictions in the deed so as to make these trustees keep the property for parents—the Christians that bought it in harmony with the charter. These trustees must control it as these parents want it controlled. That is the thing over which he made so much disturbance. Well he said, "Those deed restrictions show that it belongs to the church, because the deed restrictions say that in case these trustees violate the purpose of this educational institution, if they are endeavoring to divert the *purpose* for which the *conveyance* is made, they may be forced to give an accounting." What is the *conveyance* made for? An educational institution. If the trustees attempt to pervert or to turn aside from the purpose for which the conveyance is made or "whenever it shall appear to the elders of at least twelve churches of Christ, whose faith and practice is above described, that the board of trustees is endeavoring to *divert* the *purpose* for which the *convey-*

ance is made, said elders may request the president of said board of trustees to call a general meeting of the churches of Christ within sixty days." Now this is a meeting for the school, or school meeting. "In case said president of the board refuses to make such a call, the elders may themselves proceed to call such a meeting." This is a meeting of Christian people. Now look, that is the *restriction* in the deed. Yeah, but you say, "That shows who owns it." Well, in that case, I want to read something to you. Here is the restrictive clause in the deed to the church property at 7121 Manchester Avenue, St. Louis, Missouri. Now if a restriction in a deed shows that it is controlled by the one who is to decide in case of dispute, then Manchester Avenue belongs to the court. Listen to this: "To have and to hold for the use of such, said church of Christ, and upon the express condition that no organ nor other musical instrument be used nor advocated nor kept; that no fair, festival, nor other practices not authorized in the New Testament are held, had, nor conducted on or about said premises, nor in any building constructed thereon; and that no missionary society, nor educational society not mentioned in the New Testament nor advocated therein, nor any preacher advocating any such thing shall be allowed to preach on said premises." Talk about mutual edification—why it is against the law for me to preach at Manchester Avenue (laughter). Yeah, it is against the law. I can not even preach on or about the premises at Manchester Avenue. That is the reason. Some of you asked me why I did not come down to your open services during the day. I knew what the deed restrictions were. It is against the law for me even to preach on or about the place. Then talk about being brethren! Here is a law over you. Now suppose the present elders let me preach down there. How are you going to settle it? Are you going to let some elders of the church settle it or turn it over to the sheriff? How Manchester Avenue says, "We will turn it over to the sheriff." Freed and Hardeman had scruples about matters like that and they said, "Let the brethren settle it." They said, "Call the Christians together and settle it." But no, Manchester Avenue says, "Call the sheriff" (laughter). Now that is all in the world that is involved. Now there is your restriction, right here (holding copy of deed before the audience). I want to show you something, brother Ketcherside. Where you hold your membership the brethren know the difference between a *school* and a *missionary* society. The deed shows the difference

because it names them both. Why, it says that "no missionary society, nor educational society." Why did they put them both in the deed, if they are the same? Brother Ketcherside does not know the difference, but the elders do. They name them both in their deed. There it is (pointing to deed). Ah yes, according to Carl, the trustees could not put a restriction in the deed to make these trustees hold the property for the *parents* who bought it. In it they said, "If there is a disturbance over it, just call some of the brethren together and let them settle the dispute." They said, "Settle it among ourselves and not to go to court." But Ketcherside says, "No, if you get into a dispute about the property, go to law." That is the difference between Ketcherside, Hardeman and Freed. Now is that not something? He will get up here again and try to confuse your mind on the *issue*, about things of this kind. When he does, you just remember about the *restrictions* in the *deed* of the Manchester Avenue church.

Now then I want to call your attention to another statement he made about G. K. Wallace and Florida Christian College. What is this school doing? Well, parents send their children to Florida Christian College. We can not take them without the consent of the parent. The catalog is a contract between the school and the parent. That is the extent of the work of Florida Christian College. It does not evangelize the world. It simply does what the parent asks it to do. The parent says, "I want this child educated in the admonition of the Lord." Ketcherside says, "You cannot do it." He is affirming that you, as a parent, when you take your child and put him in a school where some person teaches him the word of the Lord, as he gets an education, that you are doing wrong. Ketcherside has *assumed* all the way along that the education of the child belongs to the church. Let him affirm it, if he believes it. If he does not believe that, he has no point at all. Well he asks, "What are you doing down there—preaching or teaching?" Well, I am teaching school. You ask, "Do you preach?" Preach means to proclaim. How could you *proclaim* anything without preaching? But you say, "Brother Wallace, if you proclaim something down there, you are doing wrong." Suppose a father told me to "proclaim" something to his child. God told the father to do that, but Ketcherside says, "Paul, you are wrong, as the father can not do it." Carl says, "You are wrong, brother Paul." I want you to get this. Look at this chart.

(See Chart Page 203)

Freed-Hardeman College is not evangelizing the world. It is doing what the parent asked it to do. Freed-Hardeman College is not taking over the edification of members of the church. Churches go on and do what they are supposed to do. What is it doing? It is doing what God Almighty told the parent to do. That is all. Now you watch when he gets back up here. He said, "Oh, I am not affirming." No, he is not affirming, but he is squirming (laughter). That is what he is doing. Oh, how he squirms. You watch him.

What did he say? What did he say about the definition of the word "*nurture*"? What did he say? Here is the affirmation that I made: that the parent is to educate the child in the *nurture* and the admonition of the Lord. What did Carl say? Nothing. I think he will say something, but you know what he wants to do? He says, "I will wait and say it when brother Wallace does not have a chance to reply and maybe you will not come back tomorrow night." Uh huh. What did he say? Now you just come back tomorrow night. What did he say? What did he say about this (pointing to the word "*nurture*" on chart)? Does anybody remember? What did he say? Now that (pointing to chart) is the affirmation I make. What did Ketcherside say about it? Nothing. Why did he not reply? Because he knows it is so. He can not deny it, and if he does, he will wish he had not. You come back and see.

Now let him affirm that the education of the child belongs to the church. That is what he *assumes*. That is what he believes, so we will turn him over to the Catholics. That is what he is insinuating, when he shifts over and says, "Well, the school is doing the work of the church." Fathers, he is saying that you can not even teach your child the word of the Lord. He is saying that you can not teach him morals. Brother Ketcherside, how could I teach morals without teaching the New Testament? How could I? Just tell me. How could I teach morals without teaching the principles of the New Testament? Answer that question. The word "*nurture*" includes the training of the mind, the morals, and even the care of the body. I want you to get this in mind so you will not forget it, because that is all that is involved in the issue.

Brother Sterl Watson, bring me that little book up here again, will you please? Thank you.

I left it down on the stage.

The *issue* involved tonight is the right of the parent to educate his child. If he is willing to affirm that you do not have that right, then well and good. Now I have shown you what the Bible includes in the word "nurture." God said for the parent to nurture the child. Look at this chart. If God had said go, and had specified walk, you could not ride. But since he said go, and made no specifications, you may go any way you want to go. God told the parent to educate the child. Here is His only resignation—He said, "You see that their mind and morals are kept right as they get an education. You see that the mind and morals are guarded while they get an education." Now brother Ketcherside says you can not do that. Yes, you can, parents. God told you to do it. And when you are doing that, you are not usurping the work of the church; you are doing what God told you to do. I do not want you to be led away from the issue. All this talking about Brewer and Tant has nothing to do with the issue. Nothing at all. Carl will get up here and get off on the management. He will argue about that, or maybe on its legal status; however, it says, "an educational institution." That is what the charter says. It says it in so many words, "an educational institution." Now, do you have to surrender your right as a parent because you put your child in school somewhere? Do you? What did he say? Here is a statement from the United States Department of Health, Education, and Welfare that says the law of the United States requires that the Bible be taught in Alabama, Arkansas, Delaware, District of Columbia, Florida, Georgia, Idaho, Kentucky, Maine, Massachusetts, New Jersey, Pennsylvania, and Tennessee. That is the law. What is Carl going to do? Is he going to burn down those states? Is that the church teaching? Is that a rival to the church? Are you going back down to Valdosta, Georgia, and tell them the state of Georgia is usurping the work of the church? What is it doing? The parents of Georgia say, "We want this law governing the public school, so that we may carry out some of the principles in the Bible and that right morals might be kept before the children. That is all that is involved in the whole thing. It is not a question of the management of the school. It is a question of the *foundation*. The foundation really is the question here, because to nurture

the child is what it is founded for. Now what is the purpose of Freed-Hardeman College? The charter says, "an educational institution." That is what it says. It says so in so many words. If that is what it says, then that is it.

I have just about five minutes and I want to keep the *issue* well before you, because he will use every means in the world to get your mind off of it. What is it? It is not the *management* of the school. It is not what Brewer, Tant, and Sewell said about the management. The issue is: Where does God *require* the parent to educate the child? He did not deny that God *required* the parent to do it. What did he say about Ephesians 6:4? That is a requirement of a parent. If a parent does that, he is doing what God Almighty told him to do. He can not cloud that *issue* by getting up and saying, "Well, you have two bodies." Here is the point: In which body does God require the parent to educate the child? Now Freed-Hardeman does not take over the work of the church. It goes ahead with its business. Ketcherside, do you mean it is sinful for a parent to put his child in a school where the mind, morals, and body are trained? Could you while training the mind and body, at the same time train the morals? Now I maintain that when a parent is doing that, he is doing what God Almighty says do. If he does not believe the parent can do it, let him deny it. If he believes that the parent has that right, *where* then does God *require* the parent to send the child to school?

Parents, here is all that is involved. He says you can not do what God Almighty told you to do. When Freed-Hardeman trains the mind and the morals of a child, it is doing exactly what the parent asked the teacher to do. Now Ketcherside says you can not do it. Now then, Carl, deal with the *parent*. We are not debating the church. That is not the question. There is nothing in our proposition about that. It is about the school. I put this on the chart to show you that the church is not involved. Here is the proposition (pointing to "nurture" on chart). The right of the parent to educate the child is the issue. What does the word "nurture" include? And I showed you what it included. I not only read to you what Thayer said, but I also read to you what Liddel and Scott said. They said nurture means, "The rearing or bringing up of a child; its training and teaching, education; mental culture, civilization education; the literature and accomplishments of an age." It is even the practice of art, and so on.

Now, here is the English word "nurture." It means "breeding, education." Is Carl Catholic? He said, "Oh, brother Wallace, I will stay away from this word 'where' on the chart." He stayed away from it, all right, and he will stay away from it tomorrow night, too. He says, "I will be in the affirmative then." But you watch him. He will not get on that (pointing to the word "where" and "nurture" on chart). You watch him. He will not get on that tomorrow night. He will not get on it tonight. No.

"Nurture", Webster says, is: "Breeding; education; training. To educate." Now Thayer says: "The whole training and education of children (which relates to the cultivation of mind and morals, and employs for this purpose now commands and admonitions, now reproof and punishment)." Then he goes on and says it includes also "the care and training of the body." *Where* is that to be done? Now, mothers and fathers, when you do this, you are doing what God says do. If you employ a teacher to do it, whether you have him come to your home or send your child to a public school or a private school, you are still doing what God told you to do. Certainly you are. But Ketcherside says you do not have any right to do it. Yes, you do. As you go home tonight, you just remember that that is not any of Ketcherside's business *where* you send your child to school. It is just not any of his business. But he says, "If you send him down to Freed-Hardeman, he can not be taught the Bible. Yes, he can. If, as a teacher, you tell me to, certainly I can. That is all that is involved. How in the world can I teach him morals, if I do not teach him the principles of the Bible? Whether I *proclaim* it or whatever you call it, I must do it. Now he got off on that "preach and teach" idea, but he is the one who makes that distinction. Let us see him demonstrate.

Here is the issue—the *education* of the child; I am not going to let him get away from it. He did not say anything in the world about it, but he probably thought, "I will wait, brother Wallace, and whatever I have to say, you will not have a chance to come back." We have him pinned right down where it hurts. He spends all of his time reading articles on some other matters. Freed-Hardeman is a private school, chartered under the laws of Tennessee as an *educational institution*. Now suppose these trustees do not do what the Christians who own it want them to do? The deed says to let some Christians *arbitrate* the dispute. Now you can see that. At Manchester Avenue you say, "Oh, no, if we get in a fuss, we will just call in the sheriff." Freed and Hardeman said, "No, we

do not believe in that. Let us ask the brethren to come and arbitrate the question or settle the argument as to whether these trustees are doing right work or not." Where could you find a better group of men than a group of elders of the church? And if you had such a meeting, it would be a school meeting. Let me ask you, brethren, if you have a problem down here in a public school, could you parents not come together in that school and discuss those matters? Parents, or Christians own a school at Henderson, Tennessee. Can they come together to discuss their school? What set of men among these parents could you find better prepared to arbitrate the matter than a group of the elders of the church? But the Manchester Avenue church says, "No, if you even preach on or about our premises, we will call the sheriff." (Time up.) Thank you and good-night.

KETCHERSIDE'S SECOND NEGATIVE

Brother Wallace, brother Watson, brothers and sisters in Christ, and friends:

I hate to do this to a man who is already down. It is bad enough for a fellow to get down without having to jump on him a second time and trample him. But that is debating, and if he did not want it, he should not have signed up. You have just heard a clever demonstration of the type of "logic" that is taught in brother Jim Cope's school. Now I haven't anything against brother Jim, but don't forget that last night brother Wallace chunked at my "Unc" so tonight I'll just put the glim on Jim. Jimmie sent a little letter not long ago, and in that letter he said that if I wanted to debate a representative of the college, just debate G. K. Wallace. I'm debating, Jim, doing just what you said for me to do in that letter.

Brother Wallace, that effort was pitiable. It was just pitiable. Undoubtedly you can do better than that. You keep saying to wait until you get me to Valdosta, or wait until you get me tomorrow night. Why did you not do it tonight? If you were going to whip the day-lights out of me, here was a good chance to do it. I might die before tomorrow night, or you might do so. Or you might leave town. Why didn't you do it tonight while you were still here? You remind me of a little boy who got walloped, and then cried, "When I grow up I'll get you." You had better start growing up on this issue.

I feel sorry for all of you good brethren who came such a long ways. Some of you came all the way from Texas to hear brother Wallace defend Freed-Hardeman College as scriptural. You made a long trip. It cost you a lot of money. You must be disappointed tonight. But this is the best you have, because I offered to debate G. C. Brewer. I offered to debate N. B. Hardeman. I offered to debate George S. Benson. But they said they preferred to select brother Wallace. They selected him, and now brother Wallace is here.

Let us notice what brother Wallace said, since he is the only representative we have before us tonight on this subject. Let us notice a few of the things he said. First of all, brother Wallace said that brother Brewer did not say the school was sold to churches but to Christians. He did not say either one, he said "the brotherhood." You were bothered a little bit when you took that note down. He said the brotherhood. Now what is the brotherhood? Can a man be a member of the brotherhood and not be a member of the church of our Lord? Can a man be a member of the church of the Lord

and not be a member of the brotherhood? You know good and well that the term brotherhood is but a synonymous term for the church of the Living God. And brother Brewer said they sold the school to the brotherhood. He did not say they sold it to Christians, but to the brotherhood.

My good brother next tries to mask his evident defeat by denying that the *Sky Rocket* is an official publication of the school. He says it is just a student publication. That is all. Well, what if it is? Here is what it says: "The Sky Rocket. Entered at the post office at Henderson, Tennessee, as second class matter under Act of Congress, August 25, 1912—Freed-Hardeman College." The faculty advisers were Mary Glen Mason and W. A. Bradfield. Why did they not catch it if it was an error? What was the matter with brother Bradfield? That was an editorial. Did he let it get by? I'll tell you why he let it get by. He was like brother Hardeman who said nobody warned him and he got caught. Nobody warned brother Bradfield, so he got caught. Yes, he did. He got caught!

Again, brother Wallace claims he has signed propositions on the orphan home question, and says he has had them all of the time. But brother Wallace is forgetful, altogether too forgetful. He ought to remember that on the occasion when he made the statement about the orphan home down in Arkansas, this is what he said, "After all there is a division between my brethren and myself on this proposition, and I know brother Ketcherside, that you think we ought to settle this thing among ourselves and then you take on the winner." I said that was fine with me, and they haven't got it settled yet. They are still fussing over it, and when they get their fuss settled, I will take on the winner.

Brother Wallace goes a little bit farther about the matter and talks about the restrictive clause in the deed at Manchester Avenue. Why the church at Manchester Avenue is not another body. The church at Manchester Avenue is the body of our Lord. It is not another body. We are talking about deeding something to another body. The church at Manchester Avenue is not another body.

Again, he said if you call the meeting referred to in the deed, of course it is just a school meeting. O no it isn't! That deed says call a *meeting of the churches*. He read that, so I shall just read it again and I shall have some comments to make and something to say about that. Just wait, and we'll get to that in a few minutes.

I asked brother Wallace what he was doing down there, whether he was preaching or teaching. He said he was doing *both*. Teaching

and preaching in the school. It is a good thing he said that, because I have it here in black and white where he went down to Freed-Hardeman College to preach. He wasn't invited down there by the church. He was invited down there by the school to preach—preach the gospel. The school sponsored that preaching of the gospel. He said so.

But now, where does he go to justify his position? Well, sir, I will tell you. I read a few minutes ago, as you will recall, from the charter. Now after I read from that charter, brother Wallace got up and said I did not read it all. He said I did not read all of it. What is the matter with the man? Brother Wallace, just what in the world is the matter with you? Don't you know that you will get caught when you tell things like that? Don't you know there is someone around here who knows better, and you will get hooked when you try that?

Listen now, and I will read something he did not read. "Be it known that we, W. M. B. Cox, J. G. Hardeman, L. A. Winstead, W. E. Warren, are hereby created a body politic, and incorporated by the name and style of Freed-Hardeman College, Henderson, Tennessee, under Sub-section One, of Section 2513 of Shannon's Code which provides for the public worship, the building and maintenance of churches, parsonages, schools, hospitals, and such other religious, educational or benevolent institutions as may be *necessary or proper to the work of missionary bodies* in the United States or in any foreign country, and the maintenance of all missionary undertakings." He did not read that.

These are not mere educational institutions. The Sub-section is headed: RELIGIOUS. Shannon's Code heads this entire sub-section "Religious." Anything that appears under it is religious. This has to do with religious institutions. Not only that, but the very statement he read, if he had read it completely, he did not read all of it, would have shown that. He just read "Churches, parsonages, schools, hospitals, and such other religious, educational or benevolent institutions"—then he gulped, stopped, backed up, hitched on again and went on down to the next paragraph. But the statement did not stop there.

Brother Wallace is using the same tactics the Methodist preachers use. Brother Wallace is using the same methods every sectarian on earth uses when he gets caught. He just reads that part he wants to read and ignores the rest of it. I do not care what they wanted to establish. Brother Wallace says, "Well, brethren, what did you want

to establish? Did you want to establish a benevolent institution? Did you want to establish a religious institution? Did you want to establish an educational institution?"

Friends, it does not make one bit of difference what they wanted to establish. It does not make any difference whether it was a church, a parsonage, a school or a hospital. This is all under a Sub-section which provides for the establishment of *religious organizations*. Thus, when the charter goes on to say in the very next paragraph, "The particular purpose for which this charter is sought is for conducting an educational institution within the corporate limits of the town of Henderson, Chester County, Tennessee" it is talking about a religious institution—one that is necessary and vital to the work of missionary bodies in the United States or foreign countries. What is that missionary body? It is the church! Talk about an adjunct to the home. You have this human organization hooked on as a trailer to the church.

But what happens tonight when I read the charter? Brother Wallace says, "O no, no, no, no—not the charter. You ought to read the deed!" Down in Arkansas when I read from the deed, he said, "O no, no, no, no—not the deed. Read the charter!" I am going to prove that to you. I am going to prove it to you, because I want to show you how the man twists and writhes. Talk about squirming, worming, twisting, climbing, scooting and sneaking—oh boy!

Listen, I read from the deed in Arkansas. I read from the same deed that he read from up here. Do you know what he did down there? He got up and said, "He read from the deed to Freed-Hardeman College. I was in hopes he would bring that out. He read from the deed, but he did not read from the charter." So tonight I read from the charter and he said "He didn't read from the deed."

In Arkansas, he asked me, "Do you know the difference between the lock on the door and the door, brother Ketcherside?" Well, do you, brother Wallace? Which did you read from tonight—the door or the lock? You broke the lock on the hen house door. You are going to have to get up lots earlier if you get by with that kind of stuff.

When I read from the deed he said, "You brethren know what use you are to make of property when you make a deed to the property, and then, if you want to write some restrictions into the deed to keep somebody from stealing it that is your business, and he just fooled around with the lock on the door and missed the door alto-

gether." What was the door? The charter. So tonight I brought *the door*, and now he says I fooled around with the door and missed the lock. Shame on you. That is childish. Instead of sending your children to the college to make men out of them, you are sending your men down there to make children out of them. That is the kind of school you have—it is ridiculous!

But let me read a little more. He didn't stop there. He had a lot of fun in Arkansas. Everyone was happy. They are not so happy tonight, are they? He said, "Now the board of trustees hold the property of Freed-Hardeman in trust for Christians, and the president is just the director of the school. That is all right up there in Saint Louis, but down at Henderson, it is wrong. And all the proof Ketcherside offered was the lock on the hen house door. Now you watch him when he gets back up here, and instead of examining the door, he will get off on the lock on the hen house door." So tonight I got up and got on the door, and he ridiculed me because I didn't get the lock on the hen house door. Which do you want? I'll tell you what I will do. I'll give you both of them. Both barrels at one time. That is what I am going to do tonight. You asked for it, and you have it coming. You are going to get it, G. K. and it is time now to ring the bell on this issue.

In Wallace-Ketcherside Debate, page 205, he said, "Next time, brother Ketcherside, please read the charter." So I got up and read it. I thought that was what he wanted me to do. I took the fellow at his word, I brought the thing and read it, and now he doesn't want me to read it. No, no, don't read it! "Next time read the charter." Well, next time is here. This is next time and I read it. You didn't want me to read it, did you, not even next time? Now he tells me to wait until tomorrow night. He warns me to wait until he gets me to Valdosta. I had better stay out of Valdosta. I wonder what he will bring up down there—the door or the lock? I'll tell you what I'll do, I'll bring *the key* to the lock on the hen house door!

He said in our previous debate, "Next time, brother Ketcherside, please read the charter and not the lock on the door. Somebody tell him the difference between the door and the lock." It is his time! Whisper to him, brother Watson, and tell him the difference, will you? Tell him! Go on, tell him the difference between them. He doesn't know. Reach over there and tell him now, right quickly. Whisper it to him!

But my brother didn't stop there. He said, "Somebody tell him the difference between the door and the lock. You've been peeping

through the keyhole too long, brother Ketcherside." Maybe you weren't sleeping the other night, G. K., when you said you were. Maybe you had your eye glued to the keyhole. Tonight I'll take them both. First I'll take the door and then I'll take the lock. I'm going to put him in the hen house, bang the door shut on him, and let him suffer. He hasn't got the key to it. If he had it, he would have used it when he got up here tonight.

Here's the charter. That is *his door!* "we are hereby created a body politic." A body politic is a group organized for government, an organized society as in a church. Here is a body politic. Freed-Hardeman College is incorporated as a body politic. What is the purpose of it? What is the purpose of this institution? Well, according to the charter it is an educational institution. What kind of an educational institution? An educational institution "necessary or proper to the work of missionary bodies in the United States or any foreign countries, and the maintenance of all missionary undertakings." There is a trailer hooked on to the church. Now, just let one of these fellows get up and talk about an adjunct to the home. I broke your trailer hitch, that time, didn't I?

The next thing I want you to notice as we go right on is that he did not read all of that paragraph. Here it is. "The particular purpose for which this charter is sought is conducting an educational institution within the corporate limits of the town of Henderson, to be owned and controlled by members of the church of Christ with such qualifications and restrictions *as are mentioned in the deed* to said property and the by-laws concerning the same."

So the charter is limited by the restrictions in the deed. What are the restrictions in the deed? Now we come to the lock on his door. Let us look at those restrictions. Here they are. "Whenever it shall appear to the elders of at least twelve churches of Christ, whose faith and practice is as above described, that the board of trustees is endeavoring to divert the purpose for which this conveyance is made, said elders may request said president of said board of trustees to call a general meeting of the churches of Christ within sixty days."

A school meeting? A general meeting of *the churches of Christ!* School meeting! You tried to fool them with that one, didn't you? You thought you'd throw a curve and we wouldn't see it. You thought the catcher would grab the ball before we hit it. I'm going to knock that one for a home run now. Watch it, G. K., it is going over the fence. Now just sit up like a man. You've had a lot of fun.

We've been treated to a lot of noise. Now I want you to listen tonight!

"In case said president of the board refuses to make such a call, the elders themselves may proceed to call such a meeting, and if it is decided by a majority of those attending said meeting that the board of trustees is disloyal and not carrying out the purposes set forth in the deed, charter and by-laws of the institution to be established, said meeting shall have the power to remove the then existing board and elect their successors."

Now, what do we have? The elders of twelve congregations can call a general meeting of the churches of Christ and throw a man out of his own private institution. Brother Wallace says it is a private institution. He says right here in this debate book that it is a private institution like a filling station or a sawmill. So if a man doesn't operate his private institution right, the elders from twelve congregations who see he is not operating it according to the deed and the charter, can call a general meeting of the churches of Christ, and by a majority vote they can throw a man out of his own private institution. Yes they can! Talk about tyranny!

Last night you said something about a pope, didn't you? Last night you mentioned a bishop, didn't you? Let me tell you, my friends, they have individuals down there with so much power, that elders of twelve churches can call a general meeting of churches of Christ, and by a majority vote, unhorse and unseat a man and throw him out of his own private institution.

And brother Wallace said tonight, "Why didn't you go to the deed?" That is the deed I am on now. Why didn't we go to the deed! Brother Wallace, you cannot defend this thing. Just be man enough to step up here and say, "Folks, I made a mistake when I signed that. I didn't know. Brother Ketcherside has discovered some things I did not know before. Brother Hardeman and brother Cope kept me in the dark about them. They didn't tell me all about this before I signed this thing up!"

Brother Watson said that once he debated Ketcherside, but he said that as conditions now are he wouldn't think about doing it. You thought about it, but you had better have thought twice before you did it! My friends, I want to ask you tonight, in view of the fact he said the deed was the thing, and I have read from the deed, what are you going to do about it? What shall I read next? Down in Arkansas he said to read the charter. I read the charter. Now in Saint Louis he said to read the deed. I have read the deed. Now,

what do you want me to read. I have read them both. Both of them tie a noose around you. Both of them—oh, the boys are pointing up there (Wallace's brethren point at chart). I thought they were pointing to where Freed-Hardeman College appeared on the chart, but I guess not. It isn't there!

That is a very sickly attempt, boys, very sickly! Yes sir, you really look sick. I suggest you call in another doctor, or get another pill. Your smiles are very sickly. I have heard you boys laugh. I heard you laugh down in Arkansas. It was rich, rolling and reverberating. Oh, it was wonderful! But all you can put out tonight fellows, are little weak sickly chuckles. I don't blame you. I never laugh at a funeral service. When someone is up preaching a man's funeral, I never laugh out loud either. I don't blame you for keeping it a little quiet. A good friend of yours is getting his funeral preached tonight, and you ought to be solemn. You are doing right by being so sad. It is too bad you brought him up here to be slain in battle.

Did you notice how he handled that argument I made with reference to what he is doing in that college? Brother Wallace stayed off of that, didn't he? Yes, he stayed off of it, but I am going to talk to you about it again a little bit. I want to get right on that and say some things about it.

First though I think I had better review the statement of Brother Wallace who declared that he located it among the private schools, he put it down as a private institution. I took it out of there just twice as fast as he put it there, and I did that in the first place with the Freed-Hardeman College Bulletin. I must read that again, for I want you to get this: "At that time the school was nominally under a board of trustees, although it was in reality a private institution, built and financed by brethren Freed and Hardeman and it belonged to them."

Now comes brother Brewer who says concerning it, "Once brothers Freed and Hardeman as individuals owned the school at Henderson. As individuals they controlled and operated it at their own profit or at their own loss. Then in 1917 they decided to sell the school. To whom did they propose to sell it? They announced to sell it to the brotherhood"—not Christians, but the brotherhood—"and they put up posters and distributed literature to induce the brotherhood to buy. They sent out agents to the churches to sell the school to the brotherhood."

Now just suppose a man gets ready to sell his filling station. He makes announcement that he will sell his filling station to the broth-

erhood. He puts up posters announcing that his station is for sale to the brotherhood, and even goes around to churches, and gets up and announces during their worship service what he intends to do and urges them to buy. Let's see about this. Brother Brewer says, "They did sell the school to the brotherhood, and I suppose the brotherhood still owns it . . . They came where I was preaching, and went before my crowd and made their sales talk."

Do any of you brethren have a filling station to sell? Just go where these brethren are preaching, get up and make a talk and sell your filling station. Does anyone have a sawmill you would like to sell? Go where these brethren are preaching and get up and sell your sawmill. All you have to do is just to talk to the employees about the Bible a little during the daytime, and you can sell your sawmill to the brotherhood. That is all you have to do. Yes indeed, the colleges are private institutions, privately owned just like sawmills and filling stations. Sell them to the brotherhood. Take notes from the churches, and let them pay for the next twenty years. Let the elders send you checks from the churches made out to your sawmill.

Brother Brewer says, "This is not said to reflect upon Freed-Hardeman College, but to illustrate a point. That school is no more brotherhood owned than are the others. They are all upon the same basis." Indeed, but I did not stop there. I wasn't satisfied with that, so I went right on and showed you that I. A. Douthitt, the field agent for this very school, testified that Freed-Hardeman solicited money from churches in Tennessee, and took notes from the churches made payable to the college, even making notations on the notes of the particular elders of the churches to whom notices for payment were to be sent. Brother Douthitt further testified that brother H. Leo Boles remarked to him regarding the practice of the colleges in soliciting and receiving money from the churches, that they all practiced it and they all denied it.

And now these brethren want me to send my children down to such schools for Christian atmosphere. Christian atmosphere where they all practice a thing and all deny it. You know that down in the sticks where I was raised they didn't think it was very nice to practice a thing and then lie about it. They didn't approve of that type of thing. They didn't think it was very nice to deliberately deceive people. We never thought of that as being Christian atmosphere. I guess we have a lot to learn all right, in this section.

I'm sure we'll have to revise our views about Christian atmos-

phere, because Foy Wallace wrote: "It is evident that the 89 year old Daniel Sommer was hoodwinked at Freed-Hardeman College and deceived into believing that the college is not what it really is and they were not doing the things that they were really doing." They deceived that old brother. G. K. thought he would deceive this young brother tonight, but he missed his shot. He shot at a fish and missed the whole river!

And brother Hardeman wrote: "Dear brother Brewer; Yours of this morning is the first letter I have received about our schools. I would not have been caught if brother Nichol or anyone else had written me in advance. We have contended here ever since I can remember that the church has a right to contribute to anything it considers a good cause. It is true that most of the appeals that I have ever made for this school have been to individuals, but I have also solicited and received contributions from churches, and have never felt that it was in any way wrong to do so. It looks like this matter must come to an issue and be thoroughly discussed. I know of no one better prepared to do it than you who are free from all school relations."

You know it would seem according to brother Hardeman that a man could do best if he was free from all school relations. I am inclined to believe he has something there, after having listened to one with school relations try to defend them. No doubt that is where the brethren made a mistake, they picked someone with school relations. Poor relations will always cause trouble!

Now we will talk about Cope's missionary society. Brother Cope had a lot to say about that in "The Preceptor" when he launched against Bible Talk, with his "societies, schools, papers and *the editor*." I am going to talk about societies, schools and the missionary society—Cope's missionary society! Yes, Jimmie, you have one! You should have stayed at Henderson and sold doughnuts and gone to heaven.

The editor of *Bible Talk* wrote: "In the May issue of the Preceptor, James R. Cope, President of Florida Christian College, opened wide the gate for a missionary society. But this is understandable, for he and G. K. Wallace, one of his teachers, had already opened the gate for an educational society. It is rather hard to open the gate just wide enough to let the Bible College in and slam it when the college's twin sister wants in."

Brother Cope writes: "Now, what is the editor's point? He wants everybody to think that because James R. Cope believes a school

such as Florida Christian College has a right to exist, that therefore Cope is logically compelled to endorse the missionary society." Bless your sweet life, he is not only logically compelled to endorse the missionary society, but he has been raised from the dead and given to be the head over all things to the body which is Florida Christian College, and he is right now smack in the middle of being president of a missionary society.

It is a human institution organized to preach the Bible and there is one of his preachers (pointing to Wallace). He said he was, said he was down there preaching the gospel. That is what the school is established for. Brother Cope said that is what it was for. "After all the primary reason for the existence of any truly Christian school"—I presume he would include his in that category—"Is the emphasis it gives to Bible teaching and religious training. Remove this and the school could offer no more than that found in any strictly academic institution."

Why did he get up here and talk about state schools teaching the Bible? The subject under discussion is whether it is right for *Christians* to set up an institution, an organization such as Freed-Hardeman College to teach the Bible. That is the subject. That is the thing we are discussing. We are not dealing with a thousand and one things unrelated to that. He mentions Georgia. Is the state of Georgia the brotherhood? The whole state of Georgia, is that the brotherhood? We're dealing with a brotherhood school. Does he imply the state of Georgia is the brotherhood? That is another subject. That is a different question. The question tonight is whether it is right for *Christians* to do it. Is it right for Christians to establish another organization to teach the Bible? That is the thing I want him to meet. And that is the thing he has not met.

Now, what do we have? The previous president of Florida Christian, L. R. Wilson, declares: "Let us never confuse these two institutions. The church is of divine origin, while all of our schools are human. All of our schools are the products of men, and are necessarily imperfect in their organization, operations and achievements."

What are these schools? They are all the products of men. Now, what do you have? You have a product of men established to teach the Bible, says brother Cope. Brother Wallace says there is no difference between preaching and teaching. Therefore you have an organization of men, established for the specific purpose of preaching the Bible. Either that or there must be a difference between preaching and teaching.

Now which one is going to give it up? Someone is going to have to lay it down on the line tonight. Either brother Cope must be wrong when he says it is a human organization, or brother Pat Hardeman is wrong when he says the New Testament as a whole is the gospel, or brother Wallace is wrong when he says that preaching and teaching are the same thing and there is no difference, else you have a missionary society. If they teach the New Testament, brother Hardeman says they teach the gospel. If they teach the gospel, brother Wallace says they are preaching. So they have a human organization to preach the gospel. Brethren, listen, that is the kind of a conglomerate mess you get into when you start establishing human organizations to do the work God gave the church to do. We wouldn't have all of this tomfoolery, this getting up and trying to defend things not in the Book, were it not for the fact that there are individuals who are not satisfied with God's plan.

Because there are men who think more of their human institutions than they do the church—and you can prove that—for if you criticize the church they will not say anything, but if you criticize their human organizations they will jump at you like a wildcat. Wildcat—you know that reminds me of something. After watching brother Wallace perform tonight, I'd like to make this suggestion to him. If brother Cope dismisses him because he failed on his logic, I suggest that he go out to Abilene and get him a job as cheerleader for the Abilene Christian Wildcats! You know, you can see that he would be a master at that. He is good at that kind of thing. With a voice like he has, and the way he can jump and tear around this platform, wouldn't he be a good one to lead the cheers out there? He might lead the wildcats to victory. Last night brother Wallace tore back and forth across this stage yelling at the top of his voice. He grabbed and snatched at these bedsheets (charts) like someone who had the seven year itch and didn't know where to scratch. O, he would be a good one at Abilene.

Now, brother Wallace, that kind of thing is not dignified. Take someone like myself who has never been to a Christian College, and never had the benefit of Christian environment, and you might not expect anything better out of me. I was a little like Topsy, "I just grewed," so you might not expect much out of me, but you know when the folks learned that you were coming up here, they all said, "Brother Ketcherside, there's one thing we'll be able to learn. We will see a representative of the dignity of the Christian profession as it is taught in one of the schools. We'll be able to see that." Well,

you've seen it. Yes, you've seen it, and now you know all about dignity. I think maybe the prexy (James R. Cope) from down home is a little ashamed of brother Wallace. He might get him in the office and call him over the coals. The *parents* might make him do it, you know. They might get hold of brother Cope and tell him that brother Wallace doesn't represent what they want their children to learn. The *elders* of the churches might get hold of him if he fools around Freed-Hardeman. Maybe the elders of twelve churches might not like the way brother Wallace acts and they will get hold of him and throw him out. They could do it, you know, by a majority vote. Yes they could!

There isn't anything funny about this. It is just a little bit sad when you stop to think about it, isn't it? That a man would dare to get up and defend a human organization to do the work which God gave the church of the Living God to do, then try to shove the matter off on another by telling you brother Ketcherside will misrepresent the issue, brother Ketcherside will get you off the subject, and brother Ketcherside will get you off the proposition.

Brethren, what he has on this chart is not a forty-second cousin to his proposition, and he does not dare even try and defend that proposition. The man does not live upon this earth who can prove a thing is scriptural which the New Testament scripture does not authorize by command, precedent or logical and necessary inference. There is no place within the pages of God's blessed and revealed will which even hints at an institution like Freed-Hardeman College to do the work that institution is doing. It just isn't there.

When a man signs up to prove that a body politic, a society established to teach the word of the Lord, is a scriptural organization, he has just bitten off a bigger spiritual chew than he will ever digest. Brother Wallace, do not feel too badly about your failure. You have done as well as you can and as well as anyone could do. You just do not have the Scripture for it. It is just not in the Book. When you are debating a man like Vaughn, the "one God man" out in Colorado, you are good. You have the ability, but when you get on the sectarian side of an issue, you are just as weak as any sectarian. You are just exactly like a Christian church preacher trying to defend his missionary society. When you start trying to defend Cope's Missionary Society, you are just like one of them trying to defend the United Christian Missionary Society. It just isn't there. You just cannot find it. This chart did not locate it in the Bible. Brethren, this organization is just not in the Bible, that's all. And that's a good place to quit!

KETCHERSIDE'S FIRST AFFIRMATIVE

Brother Wallace, brother Watson, brothers and sisters in Christ, and my good friends:

We have met together for the closing of this discussion and on this concluding night, as we face the issue that is before us, I feel certain that all of us can say, irrespective of the differences that have existed among us, that truly it is good for men to come together to discuss those things which are so fundamental in this day of turmoil and strife in the religious world. I am happy to be able to face you again tonight and talk with you about the deep convictions I hold concerning certain institutions which have been brought into existence by men, but which I believe are functioning in that realm which belongs to the church.

Before I notice the proposition we have, there are just a few matters to which we should attend. Today a special delivery air mail letter was received by the elders of the Manchester Avenue church of Christ. This letter came from a congregation in Nashville, Tennessee. Now the letter not only expresses a desire that there should be conveyed to all of the brethren who are present the good wishes of this congregation in Nashville, but concerns a challenge to my respondent in this discussion. It is not a challenge for him to meet me in discussion at Nashville, and because it is not, we have decided that in spite of the request of that congregation, we will not read this letter to you tonight. Instead we shall present it to brother Wallace and let him make of it whatever disposition he wishes. I do not know that it would be fair to him to take advantage of the fact that we are here in discussion, to read a challenge from a congregation for him to discuss issues with another. If it had been a challenge for him to meet me in discussion there, of course I think we might have been justified in reading that. After all is said and done, you must remember that brother Wallace is not obligated to debate everyone whom he is challenged to meet. A young man doesn't have to marry every girl he meets, and he does not even have to tell them why. He can just decline marrying any of them. Just so, he does not need to debate everyone. This is a matter, I think, in which the negotiations should be handled directly with brother Wallace and not through the audience here. So I am going to present the letter to brother Wallace. I will just leave it here upon the platform or desk. On second thought, I will pass it along to him now, although he may not wish to make any reply to you at all, because after all it

does concern a congregation outside this city and a discussion with another man.

We received this letter last night from the hands of brother Wallace, addressed to the elders of the church of Christ at Manchester Avenue, Saint Louis, Missouri, and it reads: "Dear Sirs: We the undersigned elders of the church which meets at 6152 Wagner Avenue, St. Louis, Missouri invite you to repeat the present discussions during the same week of October 1954. Same propositions to be discussed. Since all of the expense incurred by the present discussions is met by us, and you brethren refused to help, we expect you to secure a building as adequate to the needs as the one in present use. If after the 1954 discussions are over, you brethren should desire to repeat the same in 1955, we shall bear the expense of the needed facilities."

This could go on until we break each other, couldn't it? But I would like to state that I hold here in my hand a letter written by brother James Cope, president of Florida Christian College, which I think might be somewhat germane to the issue at this time. It has to do with a certain challenge that was issued to discuss the propositions that we are here discussing, at Florida Christian College, with brother Wallace. Among other things, brother Cope says this: "Florida Christian College does not propose to circumvent the church in Saint Louis which desires to have the challenge met whence it came and where it needs to be met. When Ketcherside takes care of and honorably meets as a man the challenge for discussion in Saint Louis, there will be plenty of time to discuss having one at Florida Christian College, or elsewhere. If it is a college man they want to meet, they have the opportunity. Brother Wallace has been connected periodically with at least two other schools, and had already been named to the faculty of Florida Christian College when he met Ketcherside in July near Paragould."

Now I did not read that for the purpose of bringing up the matter of a discussion at Florida Christian College. Quite obviously that should be taken up with that school. But the point I want to make is this, there has been a prior challenge received by telegram and read, and that challenge is to discuss these matters in Valdosta, Georgia. That is where brother Wallace in the lectureship of Georgia Christian Institute placed his charts before the people and discussed them and my position. Now the brethren in Valdosta, representing a congregation opposed to the views of brother Wallace, believe they should be discussed before the people of that commun-

ity by both of us, and that all should be given an opportunity to hear both sides.

I am prepared to say tonight, and authorized by the elders of Manchester Avenue to make the statement, that when we have completed the discussion at Valdosta, we shall be glad to resume our discussions here, and we will then pay all the charges for the place we shall occupy. We will be glad to do that. In the meantime we shall continue our negotiations with reference to the discussion in Georgia, and after that discussion has been taken care of, just as soon after as brother Wallace sees fit, and finds it possible amidst his busy schedule, we shall be happy to resume discussions here with him, and shall take up the matter again as the letter has suggested.

We must now come to our proposition for tonight. "The organization by Christians of schools such as Freed-Hardeman College is contrary to the New Testament Scripture." There are several ways which I think of by which I might go about the proof of this. But I choose tonight to prove that Florida Christian College—I mean Freed-Hardeman College—although we mentioned Florida Christian College last night, which, with these other schools all resting in the same category, I choose to prove tonight that these are unscriptural institutions by G. K. Wallace. I shall allow him to be my chief witness in the matter.

I hold in my hand at this time a copy of a lecture that was delivered in the University Place Christian Church, Oklahoma City, Oklahoma. This was stenographically reported, and published under the signature of brother Wallace in *The Preceptor*. In this discussion before the Christian Church, brother Wallace has this to say: "The many missionary societies have corrupted the New Testament organization. They have divided the house of God. They have even divided the Christian Church. Note the fight over these things between the *Christian Standard* and the *Christian Evangelist*, the two leading Christian Church papers. Societies are not methods of doing the work of God. They are organizations. They usurp the work of the church. It is an unauthorized body, the missionary society. A mob is an unauthorized body. These societies are but mobs in the kingdom of God."

You will observe there are four things which brother Wallace says act for the condemnation of the missionary society:

1. The missionary society has corrupted the New Testament organization.
2. It has divided the family of God.

3. It usurps the work of the church.
4. It is an unauthorized body.

Now I take it from the condemnation heaped upon the missionary society by my brother, that if an organization falls within the same category, such an organization is automatically condemned by him as being unscriptural. I propose to prove to you tonight that Freed-Hardeman College has: (1) corrupted the New Testament organization; (2) divided the family of God; (3) usurps the work of the church; (4) that it is an unauthorized body. When I prove these things, then according to the testimony of brother Wallace himself, it is an unscriptural institution, and is not to be countenanced by the children of God. He will be my chief proof!

Let us look at these points in reverse order. First, I will prove to you it is an unauthorized body. I am sure that it would not be necessary for me to remind those of you who were present last night, that Freed-Hardeman College is an organization. It is incorporated. The word "incorporate" comes from the Latin *corpus* which means body. And I would like to have you notice the organization of this institution. It has the power to function as an organization. "The general power of said corporation, among other things, is to establish by-laws and make rules and regulations not inconsistent with the laws and constitution deemed expedient for the management of corporate affairs; to appoint such subordinate officers and agents in addition to a president and secretary, or treasurer, as the business of the corporation may require; designate the name of the officer and fix the compensation of the officer."

In addition to that, "The said five or more incorporators shall within a convenient time, after the registration of this Charter in the office of the Secretary of State, elect from their number a president, secretary and treasurer, or the last two officers may be combined into one, said officers and the other incorporators to constitute the first Board of Trustees . . . The Board of Trustees shall have the right to determine what amount of money paid into the treasury shall be requisite for membership; or if necessary what amount shall be annually paid; and a failure thus to pay shall, in the discretion of the Trustees, justify the expulsion of said defaulting member."

This plainly shows that they are organized with a corporate body. It demonstrates beyond the shadow of a doubt that they have their own corporate officers. It shows that the Board of Trustees may actually determine what amount is necessary for membership,

and if that amount is not paid, they may upon default of the payment act for the expulsion of the individual who is behind in his dues. So it is an incorporated institution according to its charter. It is an organization.

The next thing I propose to prove is that it is a *human* organization. While this may not be denied by anyone present I believe that it is essential that we present our points in logical fashion. I am turning in this book which I hold in my hand, which is entitled "Bible Colleges" and was written by W. W. Otey, of Belle Plaine, Kansas, and which was widely advertised through some of the very papers in which our brother himself has written in the past, and I want you to notice that brother Otey says on page 9 that "Bible Colleges are human institutions, organized and maintained by human wisdom. Human institutions never remain static, constantly change, and seldom for the better." So it is a human institution. They all are. And while it is a human institution, I would have you notice that brother Otey says on page 14: "Disavow and disclaim as we may, yet it remains that these colleges are church institutions. Parochial schools from the first made men who ruled the church. The apostasy fifty years ago that resulted in the forming of the Christian Church, came directly out of Bethany College and associate schools. As long as the divine decree that every seed shall bear after its own kind endures, so long will like institutions bear like fruit." So I have shown you from him that it is a human institution.

H. Leo Boles, in *Gospel Advocate*, February 25, 1937, says: "The colleges are human institutions and regulated by human judgment."

N. B. Hardeman, once president of the very school under discussion, made this statement in the *Bible Banner*: "Since these schools are human institutions, the church is under no direct obligation to them, any more than to a hospital in which brethren might minister to the sick and dying. If, however, a church believes any school is teaching the truth, and is thus furnishing an avenue through which parents may train their children, and such church desires to help the school to exist it has a right to do so." The president of Freed-Hardeman College was not going to cut off any money that was to be supplied. He wanted to get all he could, even from the church.

Our brother Wallace, who is my respondent tonight as he has been for the four nights past, said in *Firm Foundation*, Tuesday, July 24, 1951, when he was dealing with that other institutional phase, the orphan's home, which is now before the church: "I am

thankful for the effort that is being made to care for the widows and orphans. I do wish that the brethren would not set up some organization that God did not authorize to do the work of the church. If it is the work of the church, let the church do it. If it is not the work of the church, let the church stay out of it. The care of orphans and widows is the work of the church, so let the church do it. The church would do it too, if preachers would not get out and start an organization unknown to the Bible, and beg churches to turn their work over to a human organization." I want you to notice that our brother very definitely specifies that the brethren should not set up some organization that God did not authorize to do the work of the church. If it is the work of the church, he says to let the church do it. If it is not the work of the church, he says to let the church stay out of it. I propose to prove to you tonight, in just a few minutes, that Freed-Hardeman College is doing the work of the church, and that it exists for the specific purpose of doing a part of the work of the church.

Now mind you, friends, the church is not limited in its work, its obligations and responsibilities to the world, merely to the sounding out of the word to those who have not heard it, or to the matter of charitable contributions only. The church has another work to do. It has a work of training, a work of development according to Ephesians 4:11-16. The church has been given a work of training to carry out with its own functionaries and officers. Within the scope of its work, within its assigned realm, it has the work of training and developing those who will carry on the various offices in the church.

Let us note, that we have shown that Freed-Hardeman College is an organization. It is a human organization. In the third place it is a body, and I expect to show you that it is an unauthorized body. In this charter of incorporation which I hold, the very first statement that I read is this: "Be it known that we, W. M. B. Cox, J. G. Hardeman, L. A. Winstead, W. E. Warren, and R. G. Watson are hereby created a body politic." Now a body politic according to the Unabridged Dictionary means "A group organized for government, an organized society as in a church."

Notice again that brother Wallace said to the Christian Church, "Societies are not methods of doing the work of the church. They are organizations. They usurp the work of the church. It is an unauthorized body, the missionary society." Now we have a body politic. And what is the purpose of this body politic? What is it doing at this present time? I have charged in no uncertain terms that it is

doing the work of the church. Brother Wallace says that if it does the work of the church, and is a society, it is not just a system, but like a mob is an unauthorized organization.

Before I pursue that angle further, I would like to quote to you from the December 1945 issue of *Apostolic Times*. James A. Allen, the editor says: "In answering the question about the difference between the missionary society and the so-called Bible College, there is no difference. A human organization separate and apart from the church to do missionary work is not different in principle than a human organization separate and apart from the church to teach the Bible."

The *Firm Foundation*, February 3, 1943, published this statement from Guy N. Woods: "We are frank to confess that we lack the inner wisdom or whatever it is, that enables one to accept without question the theory that it violates no principle of reason or revelation to support a human institution designed to educate young men for the ministry, and yet insist that it is subversive of both reason and revelation to support an institution similarly organized to keep these young men in foreign fields preaching the gospel they learned in the college. In our view, brethren surrender their contention against the missionary society when they espouse such a view of the college."

Yet that is the view of the college that has to be espoused by a man who dares to stand up and defend Freed-Hardeman College or institutions like Freed-Hardeman College, for I expect to show you that Freed-Hardeman is designed for that very purpose, that it has special classes for training preachers, and one course that is called "a ministerial course." They define that ministerial course themselves as being a course for preachers.

What is the work of the church? Before we can say a thing usurps the work of the church, we must define the work of the church. I would like to call your attention to a statement from J. N. Armstrong. Brother Armstrong ought to have known in what the work of the church consisted. He ought to be just as well informed concerning the work of the college as he was president of three of them, co-founder of at least one, and perhaps of two. In this book "The Relation of Christian Colleges to the Church," brother J. N. Armstrong says: "The church's mission, that is its work, is clearly defined and appointed by the Lord. God has set forth this one institution to do that work, and in, through and by that institution that work must be done, if done in the name, that is by the author-

ity of our Father and His Christ to their glory. Any other institution that is created to do this work, or after being created assumes to do this work, is an intruder, dishonors God, and saps the church of its efficiency."

What is the work of the church? On page 6 of this booklet by brother Armstrong is the heading "A Field All Its Own" and under this I read: "Truly the church occupies a field all its very own. No other institution has any rights or work in that field. There is not a phase of work, a line or branch of service, for which the church was brought forth that can be done in righteousness and honor to God by any other institution. In that field is this work:

1. Perfecting the saints.
2. Saving from the wiles of error, such as those set by higher critics, creed makers and evolutionists.
3. Saving from every wind of doctrine.
4. Building up the body of Christ.
5. Fitting for ministering or service."

Listen again! "In our establishing of schools, whatever else they are for, they must not be organized to do the above work. Faithfulness to God requires that we leave that work for God's own institution. Our schools, therefore, are not to be organized to preach the gospel to the unconverted, to edify saints, *to prepare missionaries, and make preachers or other Christian workers.* This is peculiarly the work of God's institution. We do not need schools for this work. God has arranged for all this, and when used in faithfulness, His arrangement is quite adequate to the job."

On page 9 is the heading "Not A Cripple." He says under this heading: "The church is not a cripple or dependent. It is fully able to get along in the world. It needs no crutches or aids. It is a self-perpetuating body and possesses its own reproductive organs. It has its own training camp and is fully equipped for the training and preparing of workers to carry on its work forever. In fact, it is its business to make Christian workers and to send them out into the world. Any other institution that sets itself up to *teach the word of the Lord, or to equip and prepare workers* for the work of the church is born of presumption and unbelief. The very idea that any other institution could fit and prepare workers for church work, missionary work, or the work of building up the body of Christ itself, is born of a misconception of the church of the Living God and its work in the world. The whole denominational world deals with the church and treats it as a weakling that can do nothing except

through other organizations. But Christians, God's own servants, must believe in the church as fully capable, and abundantly equipped for its great and divine mission. Others may and do teach truth, through and under the auspices of other organizations and institutions born of unbelief in God, but we who are struggling to present to the world apostolic Christianity, must guard sacredly the relation of other institutions to the church of God."

If I show you now that Freed-Hardeman College carries on training classes for preachers, for those who are to minister in the service of God in any capacity, I will have proven to you that it is usurping the work of the church. Brother Wallace says that any organization which does that is a mob in the church of the Living God.

I hold here a clipping from Gospel Broadcast, January 3, 1946, page 10, which reads: "Special Courses at Freed-Hardeman. The special courses of study for preachers and others that have been given at Freed-Hardeman College over the last several years, will begin January 8, 1946. They will continue through January 17. Some of the best preachers and teachers in the brotherhood have been engaged to conduct these courses. We believe they will be found of unusual interest and benefit to those who take them." Among these courses was one entitled "How To Teach The Bible On Lord's Day" by H. Leo Boles. Another was "Christian Living" by G. K. Wallace. Another "The Parables" by C. E. McGaughey. Thus, my friends, we find special courses for preachers, for their training, and as brother Armstrong has so aptly put it, an institution engaging in such is born of presumption and unbelief. He said that it might be all right for denominationalists to act that way, but brethren who love the Lord and saints of God would not be connected with such an organization.

In the *Gospel Advocate*, April 30, 1931 appears a statement by L. L. Brigance, under the heading "Condition of Freed-Hardeman College." Brother Brigance is making a report to the brotherhood. Do you know why? He says: "Under the present administration of Freed-Hardeman College it has been the policy to keep the brethren informed as well as could be of its exact condition. Inasmuch as it is our school everyone has a right to know of its inside affairs. So we are taking this method of bringing the affairs of the school directly to the attention of the brotherhood." Did you notice that the brotherhood includes all Christians? The brotherhood is the church of the living God. And he goes on, "We are teaching these young

people the Bible, and are *training many fine young men to go out and preach the gospel.*"

In *Apostolic Times*, December 1937, on page 94 appears this: "Special courses for preachers and other church workers will be conducted at Freed-Hardeman College, Henderson, Tennessee, January 4 to January 8, 1938. Freed-Hardeman College is not a business enterprise. If it had been it would have closed its doors long ago. Its income is barely sufficient to pay small salaries and other operating expenses. It exists for the services it can render and for the good it can do. It is constantly seeking for more and better ways to advance the Cause of the Great Teacher." I had understood that the "Great Teacher" had established an institution of his own to develop his Cause!

With these things in mind, let me read again from brother Armstrong: "Our schools are not to be organized to preach the gospel to the unconverted, to edify saints, to prepare missionaries *and make preachers* or other Christian workers. This is peculiarly the work of God's institution." Let me again read from brother G. K. Wallace, as he made his noble address before the Christian Church, in which he said: "The many missionary societies have corrupted the New Testament organization. They have divided the house of God. Societies are not methods of doing the work of God, they are organizations. They usurp the work of the church . . . It is an unauthorized body."

I want to pass on now and notice another thing. In my hand I hold the Freed-Hardeman College bulletin. In this Freed-Hardeman College bulletin I notice a statement concerning the college itself: "There are two features of this catalog to which we call special attention. The first one is that we have made a sincere effort to state the facts as they are." Since they made a sincere effort to state the facts as they are, you cannot say that they got muddled, mixed up, and befuddled, and stated something that wasn't true. They made a special effort to state things as they are.

On page 13 of this bulletin is the heading, "Not For Preachers Only." It says, "While the study and the teaching of the Bible and the *training of young preachers* is emphasized in Freed-Hardeman College, it is not done to the neglect of the regular courses of study." It is emphasized, but it is not to the neglect of the regular courses of study.

Now go with me to page 29 which is headed "Ministerial Course." Ministerial Course. There you are! There is your theologi-

cal seminary. *Ministerial Course*. You wouldn't find anything worse than that if you looked in the Christian Church journals. You could not find anything worse if you looked in the catalog of any theological seminary. Here it is right here—Ministerial Course! But what do they mean by ministerial course? Here it is: "We know of no class of men that need to be better educated than *preachers of the gospel.*" So, here is a ministerial course for preparation of preachers of the gospel, a special clergy in the church of the living God.

The statement continues: "The very minimum educational accomplishments should cover the junior college course together with a thorough study of the entire Bible and several related subjects. It takes more than a superficial knowledge of the Bible, a smattering of English, and a few sermon outlines to make a successful preacher of the word. In order to help raise the quality of gospel preachers, a three years course of study and training is offered." That makes it a theological seminary!

I pass on to pages 34 and 35 in this catalog which states facts as they are. Under the heading of "Religious Education" I would have you note that one of the courses is entitled "The Scheme of Redemption." In this course, the Bible is discussed as a whole. It is also divided into special topics aimed at showing the development of God's plan through the ages, and the consummation of this plan in the Lord's church. Special attention is given to the organization, doctrine and worship of the church, with a view to meeting all forms of error.

Then here is another course called "The Church at Work." It declares, "This course covers the various opportunities facing the church today." It was taught at the time by W. A. Bradfield.

On page 36, I read: "Special January Courses. It is the earnest desire of Freed-Hardeman College to render every help possible. We know that there are a number of preachers who cannot spend an entire session in school and who being largely isolated in their work, feel the need of contact and discussion of their various problems. An interchange of thought and the opportunity for revising and rearranging sermon matter can be helpful . . . This includes courses suited to the work of elders and deacons, and they are urged to attend."

There you are. Special courses for the minister. Special courses for elders and deacons. A ministerial course. Special January courses that include material suited to the work of elders and deacons, and they are urged to attend. Brother Armstrong said that anything

which did that infringed upon the right of God, usurped the prerogatives of the church, and did the work of the church. Brother Wallace said that societies are not methods of doing the work of God, but they are organizations. I have proven that Freed-Hardeman College is an organization. I have shown that it usurps the work of the church, and he is forced to admit that it is an unauthorized body!

Now I want to read you from Freed-Hardeman Alumnigrams! Here is a statement, "Why I Like Freed-Hardeman College" by G. K. Wallace. He starts out by saying that one reason he likes the school is because it gave him the first invitation he ever had to preach in the state of Tennessee. An invitation came from brother Hardeman to come down and preach at the school. But he says something else that is interesting also, and I want you to listen to it. He says, "There are eight classes of Bible taught every day. Great emphasis is placed upon the New Testament and the exaltation of the New Testament church."

But brother Wallace argues that there is no difference between teaching and preaching, and since this school teaches the New Testament and the New Testament church, then my good friend is placed in the predicament tonight of admitting that he is connected with the faculty of a human institution, a human organization established to preach the gospel. Either that or there is a difference between preaching and teaching. Now I wonder which horn of the dilemma he will take? I just wonder what will be his position this evening. We will await with a great deal of interest what our brother has to say. We trust that he will extricate himself from this dilemma if he can, and remove himself from this predicament, take his neck out of the logical noose and stand once more a free man before this audience. Until he does so, he must stand convicted, hanged as high as Haman's gallows. What will be his response tonight? What can he say with regard to this matter?

I submit to you, brothers and sisters in Christ and friends, that we have beyond any shadow of doubt convicted this school of being a human organization established to do the work of the church. My brother says that such an organization is a mob in the church of the living God. Has brother Wallace joined a mob? Is brother Cope president of a mob? Was brother Hardeman guilty of starting a mob? Brother Wallace says he did, if his organization is doing the work of the church.

Of course, he can take one alternative, he can attempt to prove

that teaching the Bible is not the work of the church. If he does that, then in my next speech I will read where, in the Paragould debate, he said that God bound teach *on the church*. Then, what will he do? Echo answers, what will he do? Where will he go? Everyone in this audience tonight can see that I have proven that Freed-Hardeman College was established by Christians to do the work of the church, and according to brother Wallace, it must therefore be an unscriptural organization. That is my proposition. That is what I set out to prove. I shall leave the matter with him, and we shall see what his reply may be. I thank you.

WALLACE'S FIRST NEGATIVE (College Question)

Brother Ketcherside, brother Watson, and other brethren:

You have listened to as good an effort on that line, I think, as I ever heard. I hate to tear up a play house like that that sounds so good, but I must do it. He *assumed* a *premise* that he never did try to prove. He *assumed* that teaching the Bible is the exclusive work of the church. He never did try to prove that teaching the Bible is the *exclusive* work of the church. If that be true, then you parents can not even tell your children that Jesus Christ is the Son of God. Now that fixes his whole speech but I am not through. That is what he has assumed. So that answers the whole thing. If he is correct, you daddies and mothers, if you are members of the church, must turn your children over to the church, as you can not even tell them that Jesus Christ is the Son of God. If you did, you would go to torment. Now that is what he has *assumed*.

Now there is a thing or two that I want to mention before I go further into a reply to his speech. One is the personal challenge from a congregation in Nashville, Tennessee. If my brethren call me to Nashville to represent them, I will go: I *never* accept *personal* challenges, but put it down and remember this, all of you. Everywhere you brethren have a congregation, and my brethren call me, I will be there. You do not need to send any challenges; just tell the brethren to send for me. That is all, as I do not get ready; I *stay* ready (laughter). I am ready to meet you anytime. You do not need to be offering a challenge so just put it down, wherever you have a church and my brethren call me, I am ready. Just fix it so I can come.

Now regarding the letter to the Manchester Avenue church. You brethren here in St. Louis work this out, and if you want to put up either Uncle or Carl, I am sure it will be all right. The other night Uncle got up and apologized for Carl. He was so ashamed of him and said, "I will get up and patch it up." Oh yeah, I will debate you." He was so *ashamed* of what Carl did that he wanted to take it up and have a debate. Now you can put up Uncle or you can put up Carl or anybody you want to. I do not blame you, Uncle, for being ashamed of your nephew.

Then Ketcherside talked about a debate at Florida Christian College. Brother Ketcherside, I have been reading your paper. Why did you not publish in your paper my reply to what you

wrote me? I want you brethren to know that he has deliberately hid things from you. You ask him tonight why he did not publish my letter. He still has it. Let him tell you. Then let him take up such matters with brother Cope. He has something hid that he does not want you to know or he would have put it in his paper.

Before I go further into his speech, here are two or three things that I want to mention. Last night he said, "Brewer said that the Freed-Hardeman College was bought by the brotherhood." Well, the word "brotherhood", according to the dictionary means "the state or quality of being brothers, or the brotherhood of man." Ketcherside says that the *word* "brotherhood" means the *church*. Now the first definition is: "a state or quality of being brothers." Are not Christians brothers?

Then he said, "All the schools accept money from churches and all deny it." I do not think that is true. I think there are some schools that do not, but here is one thing about it. I am just as *opposed* to putting the college in the budget as brother Ketcherside is. And if you can get the brethren straightened out on that, why help yourself, brother Ketcherside. You know that does not represent me nor the brethren at West End. All the time you spent on that was time wasted.

Then he got off the subject and mentioned the orphan's home question again tonight. Brother Ketcherside, you have propositions signed by me on that. I hope you will include them in the next discussion, if such occurs. If my brethren want me, I hope you will have the courage to sign the propositions on the orphans' home and debate it.

He made a big plea again tonight about teach and preach. He *assumes* the meaning of words. I do not think he knows the *elementary* meaning of words. I wish somebody would give him a dictionary. Look at the meaning of the word "*preach*." There is nothing in the *word* "*preach*" that tells *what* is preached. What is preached has to be named outside the word. I showed you the other night that a man could *preach circumcision*. I showed you that even *reading* the Bible is preaching (Acts 15:21). Anything that is *proclaimed* is preaching. If a man proclaims politics, he is preaching politics. Anything that is proclaimed is preached, whatever it is, whether it be *chemistry* or *politics*.

Now then he had a lot to say about the charter and the deed. Brother Ketcherside, did you not know I would expose you for what you said? Did you not know that I would? He got up here

and said, "Brother Wallace, I am going to knock the ball over the fence." You did, Carl, and it was a foul ball (laughter). And I do mean "foul." It was really *foul*.

Now I want to show you, there are two documents. The charter states the *purpose* of the school, and the deed states the *conveyance*. Here is one that states who owns the property. Down at Paragould I put up a chart, which appears in the Paragould debate, that showed the *purpose* of the Freed-Hardeman College. So he just got off on the *ownership*. Last night I made an argument on the *ownership* and he jumps up and gets on the *purpose*. He thought he would change it and you would not catch him. I caught him. He got up there in his last speech and changed the subject. And then he said, "Brother Wallace said, 'No, no, no, do not read the charter.'" I did not say that. That is not on the tape at all. You ought to be ashamed, brother Ketcherside. I did not say it. You stood right here and said, "He said, 'No, do not read that charter'." I did not say that. I did not tell you not to read it. I *complimented* you for reading both the charter and the deed. Now here is what I want you to do. I want you to apologize for *pretending* that you read the *charter* down at Paragould when you did not read it. Now that is the *foul*. Down at Paragould he got up and *pretended* he was reading the charter. He got up last night and admitted he did not even have it. He did not even know about it. Over here on page 222 in the Paragould debate book he says, "I showed you it was there (he means among the private institutions) at one time but the churches did not want it to stay there, so they bought it." The churches did not do anything of the kind. The *deed* shows the *conveyance*. The deed shows that it was not *deeded* to a church, *bought* by a church, or *conveyed* to a church. The deed shows *ownership* and charter shows *purpose*. Now here he said at Paragould, "The churches bought it and took it out of that category. After they bought it and took it out, brother Wallace tries to shove it back again. But the *charter* reads just like it did before." He stood there and *pretended* he was reading the charter. He did not even have it. He got up last night and admitted he did not even have it. You ought to be ashamed, brother Ketcherside. That was a *foul*. It went over the fence, all right, but it was a *foul*.

In the Paragould debate I said, (see page 247) "Now then will you get up here tonight and read what the *charter* says on the *purpose* of the school?" Read what the *charter* states. He *pretended* he had it and did not have it. He got up last night and *confessed*

he did not have it. Then on the next page in the book here is a statement I made: "The property was not deeded to a church, nor bought by a church." But he got up there and *pretended* he was reading the *charter*. It went over the fence, all right. Now a little more about this. He said, "Brother Wallace, you did not read it all." The first part of the charter shows a blanket law, under which schools are chartered, as well as churches and the like. Then it says, "The particular *purpose* (purpose) for which the charter is sought are for conducting an *educational* institution." He had the audacity to stand here and say *religious*. The charter says *educational*. What is the purpose of the charter? The first part of the charter shows the law. The second part shows the *purpose*, and the charter says *educational*. He stood here and said *religious*. That is another foul. It is "to be owned and controlled by the *members* of the churches of Christ." Not the *churches* of Christ, but the *members* of the churches of Christ. That is another foul, brother Ketcherside. "With qualifications and restrictions"—the qualifications and *restrictions* are on the *trustees*. The deed shows the lock on the hen house door to keep these trustees from running off with the school. The restrictions are there to force these trustees to hold the school and keep it for the *purpose* designated in the *charter*. The state controls the charter. He could not see that. Down here at the bottom of page one it says, "Any violation of any of the provisions of this *charter* shall subject the corporation to dissolution at the instance of the state." Now you ask, "Brother Wallace, what is going on? Why are you fellows there arguing about some legal documents?" He is simply trying to *confuse* you. That is all in the world there is to it. He is simply trying to get you confused to get you away from the issue. The charter shows the *purpose* of the school. The deed shows the *ownership*. It was not *bought* by a church nor sold to a church. It was conveyed to trustees, and the lock on the hen house door is the restriction in the deed to keep the trustees from stealing it.

Now then, may I make this suggestion? If the restriction in the deed, as he argued, proves that whoever *enforces* the restriction in the deed owns the school, like he tried to prove, then that makes the *sheriff* the head of Manchester Avenue church. That is true because you have a *restriction* in your deed against anybody like me preaching on or about the premise. If I did, you would lose your property. If the enforcement of that means that the one who

enforces it is the *head* of it, that means the court, and not the elders, is over Manchester Avenue.

Now then he had a lot to say about brother Cope's missionary society. Well, the reply to that is back there in the back of the building in this issue of the *Preceptor*. He brought this up by quoting Leroy Garrett. Carl and Leroy Garrett do not get along at all. Oh, I notice recently where Leroy Garrett said, "*Gospel meetings and located preachers stand or fall together.*" I have a card right over here indicating where Ketcherside is starting a two weeks' gospel meeting. Now Leroy Garrett says you are a pastor if you do it. Now there is the reply to this in the paper back there. Carl quoted what Garrett said, but he did not read Cope's conclusion. Cope's conclusion is this: "The editor did not see fit to tell the readers about his own missionary society." Carl called the school a missionary society. Brother Cope says, "Your paper and the college are in the same *realm*, and serving the parent." There it is back there in the *Preceptor* and I ask you to go back there and pick it up and read it. Carl did not tell you that. No, of course, he did not. Here is what brother Cope also said, "Simply because the editor of a paper does not have a legally chartered board of directors, is it therefore not a preaching or teaching society? If not, what is it?" And further, "What does the college president do in and through the college which in any wise involves any work of the church, directly or indirectly, that the editor does not do in and through the paper?" In regard to teaching the Bible, what does the college do that the paper does not do? —————>

Now then, that paper of Ketcherside's is an *institution*. Pull my chart out here, as I want to show you what brother Cope was saying. Bring my pointer to me. Because this is a matter that is germane, here is what is argued in Cope's article. Ketcherside got up here and talked about *institution*, institution. Brother Ketcherside, listen to me. Where does the Bible call the church an institution? When you get up here next time, tell us. Will you write that down, as I do not want you to forget it? Where does the Bible call the church an *institution*? Now you are always repeating, "institution, institution." Where does the Bible call the church an institution? Name, it, anywhere in the Bible. Where does the Bible call the church an institution? Come on, tell me?

Now what is an institution? "Institute" means to start, and whatever you start is an institution. Now you find institution in the Bible. Will you? You will have to find it in the dictionary when

MISSION MESSENGER
Bible and Tract Society

1. Head—Editor
2. Gov. Permit
3. Institution
4. Human Project
5. Helpers
6. Teachers
7. Sells boks for profit
8. Secular teaching
9. Bible teaching

FREED-HARDEMAN COLLEGE

1. Head—President
2. Gov. Permit
3. Institution
4. Human Project
5. Helpers
6. Teachers
7. Non-profit
8. Secular teaching
9. Bible teaching

Did Paul establish a paper and ask for \$\$\$\$\$\$?

Did Paul sell books for profit \$\$\$\$\$\$?

Is the M. M. a church paper?

Is the M. M. an individual enterprise? If so, what right do you have to asked the church to support it?

--- THE M. M. IS A "GLORY STEALER."

"Dedicated to the task of arousing churches in this state and elsewhere to a greater zeal in mission work, and assist in developing the talents of all to be used to the glory of God."

you do. Carl, you have an *institution*. You have your *Mission Messenger*. You have a Bible and Tract Society. It has a head. Freed-Hardeman has a head. Editor and president! They both have a government permit. The schools permit is the charter. Here is an institution (pointing to *Mission Messenger* on chart). Here is an institution (pointing to Freed-Hardeman on chart). Here is a human project. I do not deny Freed-Hardeman is a human project. Your paper is a human project. The school has helpers and the *Messenger* has helpers. They both have teachers. The *Missouri Messenger* sells books for profit, but Freed-Hardeman is a non-profit organization. It is a non-profit institution. In the *Messenger* there is Bible teaching, and there is Bible teaching in Freed-Hardeman. Now there (pointing to *Mission Messenger* on chart) is your institution. Now what about his big speech? He says, "Any other institution beside the church that teaches the Bible is wrong," and he has one of his own. If it were not for Carl's institution, you would not know about all his hobbies. If you would just keep his institution or the mouthpiece for his Bible and Tract Society out of your home, you would never have heard of all his hobbies. His

paper is an institution. Now, brother Ketcherside, remember I ask you to find the word "*institution*" in the Bible. Where, in the Bible, is the church called an institution? Now remember that.

All right, he says, "I am going to prove that Freed-Hardeman College is a missionary society." Now, if that is so, why did you name both of them in the deed at Manchester Avenue? Go down and ask your elders, as they know the difference. Your deed specifies missionary society and *educational* society. They knew the difference between a school and a missionary society. And you knew the difference, too. You were not debating then. You were putting the lock on the hen house door, and that church does not belong to the court simply because it has a lock on the hen house door. No. He knew the difference when he was making the deed to that property. He names both of them.

Now, if Freed-Hardeman College is a missionary society, who do they send out? Who are the missionaries? Whom does it support in the mission field? Where is the mission field? Who does it send out? Name the missionaries sent out from that school and whom does it support? How much do they get? He said, "I am going to prove that Freed-Hardeman College is a missionary society." How are you going to prove it? He said, "I will prove it by brother Wallace." No, you cannot prove it by brother Wallace. I know the difference between a school and missionary society. I knew that when I was teaching the digressives over at Oklahoma City. I got some of them straightened out, and I think I will get some of you straightened out. The digressives know the difference between a school and a missionary society. And if you do not, I would hate to try to send you to school. You would not know where to go (laughter). If you did not know the difference between a school and a missionary society, you would have to have somebody to lead you. You would never get to school. I guess that is the reason some of you do not go to college, because you could not find one, as you would be looking for a missionary society. How is he going to prove it? First, he says, "I will prove it by proving that the school is an organization." I never did deny that. I saw where old brother D. A. Sommer said the word "*organization*" is an ugly word. He wrote Carl and said you know the word "*organization*" is an ugly word. Why, I know it is an organization. I never did deny that. Never did. He said it is a human organization. I never did deny that. You do not mean that you do not have any *organization* in your paper? You mean to tell me there is no organization to the *Mission Messen-*

ger? I would like to see some of you brethren get an article in there. You will find out the organization consists of one man. He runs the whole show. If you do not do what he says, you will see what happens. Why did not my letter get in there? Why did not my letter and reply to that challenge to debate in Florida Christian College get in there? Why did not the proposition I signed on the orphans' home get in there? The *organization* held it up. The *institution* would not publish it.

Now he said, "Otey said the school belongs to the churches." Otey is just as wrong as you are and used to run with you. That is where he learned that.

He said, "H. Leo Boles said it is a human organization." Well, that is right. That is right; it is. Nobody argues about that. He says, "Hardeman said it is a human organization." That is right. He said, "Hardeman said it accepted money from the churches." I think it did, but it made a mistake in so doing. I told you last night Ketcherside would not talk about the *organization* and that he would talk about the *management*. I am not responsible for the abuse in management. And if you can get these brethren straightened out on that, help yourself, brother Ketcherside. I will help you. Now he said, "Freed-Hardeman is an organization to do the work of the church." Now there is the point. I told you last night he was Catholic in his teaching. He is Catholic in his organization. He is Catholic in the educational business. I affirmed that the education of the child belongs to the parent. Ketcherside says, "No, it belongs to the church." That is Catholic doctrine. If Carl is right, you parents do not have any right to educate your child. Freed-Hardeman is not doing the work of the church unless educating the child is the work of the church. Now if you want to affirm that the education of the child is the work of the church, step up here and have a chance at it. I asked you last night, over and over, *where* God demands that a child be sent to school? Does God demand that the child be sent to a *public* school? Last night he said, "I am not in the affirmative." What did he say tonight? Did he get around it? No. He is still in the negative. He will *always* be in the negative. There is not a mother's son among you that will affirm where God requires a child to be sent to school. Not a one of you. You are always in the negative. You were born in the negative, and stay in the negative. He is not affirming anything. He is just *denying*. Let him come up here and tell us where God demands that the child be sent to school. Let him try it. He said

last night, "I can not do it now, brother Wallace, because I am in the negative." He is still in the negative. You watch him.

He said, "I will prove Freed-Hardeman is a body." Nobody denies that. *I deny that it is doing the work of the church, because the work of the church is not to educate the child. That is the work of the parent.* If the work of the church is to educate the child, it is not the parent's work. We will turn Carl over to the Catholics. He is Catholic in his educational program. I have never seen a group of people so mixed up with Catholicism as Ketcherside and his brethren. They are Catholic in their organization and educational program.

Now what is the purpose of this body? It is a body, but what is the purpose? It is an *educational institution*. The charter did not say *religious*; it said "*educational institution*." He said, "Armstrong said that any other institution doing the work of the church is wrong." All right, that is true. If you mean that the Bible can be taught only by the church, out goes the *Mission Messenger*. I ask you again, brother Ketcherside, do you mean that the church has the *exclusive* right to teach the Bible? And that no one else can do it? If so, then you parents can not even teach your child that Jesus Christ is the Son of God. If his position is true, he will have to close the *Messenger* down. It is an institution.

He said the school is set up to make preachers. Brother Ketcherside, you ought to learn to read a catalog. The school educates preachers, but does not make them. They are made preachers before they go down there. They are already preaching. Come down, Carl, and we will let you in. We will not make you a preacher, but we will educate you. We will teach you the *meaning* of the word "*preach*." We will teach you how to use a dictionary. We will let you learn a few words. We will help you to see the difference between educational and missionary society. We will get you in a class and we will teach you the *difference* between *purpose* and *conveyance*. We will help you define those words. We just educate preachers. That is all. We do not make them.

He said, "The work of the church is to make preachers." Let him prove it. The church does not make preachers. God Almighty makes preachers. No church made me a preacher and no school made me a preacher. God Almighty made me a preacher. Any of you may preach; so just go on and start out and go to preaching. Let him come up here and affirm his doctrine of *laying on of hands*

—his Catholic doctrine. That is what he means. The college does not make preachers. Preachers just go to school there.

Now, brother Ketcherside, here is a boy who is a preacher and he wants an education. Where do you recommend he go to school? Tell us to what school you would recommend that he go? Oh, you could not do it last night, because you were in the *negative*. You are in the affirmative tonight, so tell us *where* this boy is to go to school. He is already a preacher. We are not *making* him a preacher. What course would you recommend that he study? *What* would you want him to study in school? He wants to go to school now. *Where* will he go? The school does not make preachers. If that is so, if the church makes preachers, who made Alexander Campbell a preacher? Who made Alexander Campbell a preacher? What school and what church made him a preacher? Come on now, brother Ketcherside, here are boys and girls going to school to get an education. Where would you send them? Now, if you believe that the *church* makes preachers, say so. Tell us how it is done? The Gospel makes Christians. Any Christian on earth has the *right* to preach the Gospel. Here is a man who wants to educate himself, so as better to express himself. *Where* will he go to school? Now, he said something about the *Gospel Advocate* saying the school was for preachers. What was said in the *Gospel Guardian* and *Gospel Advocate* was about *training* preachers. Teachers in the school train, educate, and help preachers to get an education.

Next, he read the college bulletin. The bulletin shows the *courses* that are offered. Most catalogs will say that the catalog is a *contract* between the *parent* and the school. It is the contract between the parent and the school. I hear a lot of people talking about schools' coercing boys and girls. Why, the catalog is a *contract* between the parent and the school. On this condition the student is taken in the school and thus the school is to carry out the *wish* of the *parent*. The parent subscribes to that, just like he subscribes for the *Mission Messenger*. Exactly so, and that is the only way that he can get in—to subscribe for it. That is not the only way you get the *Mission Messenger*. You often get it whether you want it or not. They just shove it on you. They make it a missionary society, and go out to the world with it. The school is for the child, and the child has to subscribe to it or the parent has to subscribe for him. You do not have to subscribe for the *Mission Messenger* to get it. Some of you do, but some of you do not.

Now he read in the catalog where it says that "the Bible and

related subjects are taught." Why, sure. Sure, that is right. He said, "They had a course on 'the church at work.'" All right. Now you say, "Brother Wallace, I want my boy to go to school." So we take him in. What do you want me to teach him? "Well, teach him to read and to write; to use a dictionary" (laughter). You say, "Teach him about the Lord. Teach him about the Bible." All right, then I am doing *what you asked* me to do. That is your *right* as a *parent*. He says, "You parents do not have any right to do it. I am going to take that right away from you as a parent." Uh huh. Now is not that hard? Oh, he said, "Brethren, he just felt so good when he got through with that." Well, in all my life, I have never seen an *easier* task. In all of my life I have never had a task any easier than to reply to him.

When brother Ketcherside comes back up here tonight, let him prove that the parent does not have a right to educate his child, then he has got a point. That is the trouble with the church today. A lot of them think, "Well, I have been baptized, so I will just turn my kids over to the church. I do not have anything else to do now. You educate them. You take care of them." Parents, you did not surrender your right as a parent when your child went to college. You still have it, whether he is in the first reader or in college. Brother Ketcherside can not take it away from you and for him to affirm that you do not have that right is wrong. He affirms that you do not have a right to send your child to school, if you send him to Freed-Hardeman. He said, "I admit that a private school can exist." Is it then a sin to teach the Bible in it? If it is not, what are you hollering about? If, as a teacher, I do what you tell me to do, am I doing wrong? He is affirming tonight that when you become a Christian, you surrender all your responsibilities so far as the *religious* education of your child is concerned. The day you were baptized, you lost your children and were to turn them over to "Father." Take them, "Father," and educate them. Brother Ketcherside, turn your collar around (laughter). Button it in front. I have told you over and over he is unscriptural in *origin*. His cause originated in a faction. That which he represents was born in a faction. It is a faction, first, last, and always. He is not even an evangelist. He never has been Scripturally ordained according to his doctrine. They are unscriptural in their doctrine. They teach *mutual* edification and put a restriction in the deed against it. They could not even do it. I could not even edify you. You are Roman Catholic when it comes to the matter of schools.

Last night I showed you that in our nation, thirteen states require reading the Bible in public schools. I showed you that in Acts 15:21 that even reading the Bible is preaching. I asked you, "What will people do who live in Georgia?" Will you tell them to get out of the state? If his doctrine be true, Christians will have to move out of those states. There are thirteen states in which Bible reading is required. There are thirty-four states in which it is permitted.

Brethren, a man who does not know the *difference* between a college and a missionary society ought to go to college. I believe that with all of my heart. Tell us when you get up here, Brother Ketcherside, *where* you went to college? How did you find it? (Time up.) Thank you.

KETCHERSIDE'S SECOND AFFIRMATIVE

Brother Wallace, brother Watson, brothers and sisters in Christ and friends:

First of all, I think we should notice a few of the things my respondent said in this last speech, despite the fact that many of them were not germane to the issue this evening, and in spite of the fact, too, that he is now going back and wanting to debate the subject of the first two nights. But the brother has been mixed up almost every night. He was seriously mixed up last night. I think the boys over at the hotel where he stays got hold of him during the day, and tried to straighten him out. But they cannot do it. He is too far gone!

But let us notice now some of the things that he said. He declared I was wrong in that, as he said "Brother Ketcherside assumes that teaching the Bible is the exclusive work of the church." Now, I want to ask him if *preaching* the Bible is the exclusive work of the church? Is it? Is preaching the word of God the exclusive work of the church? Now remember this, that he says there is no difference in preaching the word and teaching the word, so if preaching the word is the exclusive work of the church, he has already admitted that teaching the word is. Let him get himself out of his own dilemma.

Again, my brother declares that last night I said that the school was sold to a *church*. I did not say anything of the sort. I said nothing at all about a church. Did you notice how he tried to make a point by putting the clever inflection on the term a *church*? He did that down in Arkansas also. I did not say it was bought by a church. Instead of that, here is what I did, I read from *The Sky Rocket*, which is an official publication of Freed-Hardeman College. I read that it was sold to the *churches*, because that is what they said. Sold to the churches. Now, if they misrepresented the situation in this official publication, that is up to them. All I know is what I read in their papers. I know what they said, and that is that they sold it to the churches.

My brother has a lot to say about the charter, the deed and the code. You know he is worried about that and I do not blame him for it. I will tell you why he is worried about it. He is worried about it because this charter simply says that this institution, this organization, is another body. It is actually a body politic, which means

"a group organized for government, an organized society as in a church." And he accuses me of misrepresenting the situation.

Apparently my good friend has never gotten through his cranium yet just exactly what I did say. He was bothered last night, and I think I can understand a little about why he was. Maybe he did not get my point, so I'll go over it again for him. I did not say last night that I did not have the charter. Here is what I did say, that in Arkansas I did not have the legal interpretation of the charter. I went this year and secured the interpretation of this charter from one of the outstanding legal minds in Tennessee, and in going over Shannon's Code of the Tennessee Statutes, which came into force January 1, 1917, this attorney pointed out that article four which specifies that corporations for the general welfare and not for profit may be organized under Section 2513, of that code, says this: "Charters may be granted to any association of individuals organized for the general welfare of society, and not for individual profit as follows: Number One — *Religious*." Now whatever comes under that paragraph or section is religious in its classification.

Under "Religious" it provides for "the support of public worship, the building and maintenance of churches, schools, parsonages, hospitals, chapels, and such other religious, educational or benevolent institutions as may be *necessary or proper to the work of missionary bodies* in the United States or in any foreign country, and the maintenance of all missionary undertakings." That is what it says—Religious! Anything chartered under this is religious. Notice it says education and benevolent societies necessary or proper to the work of missionary bodies in the United States. That is just what it says and that is the very code under which the school was organized. "Be it known that we, W. M. B. Cox, J. G. Hardeman, L. A. Winstead, W. E. Warren, R. G. Watson are hereby created a body politic, and incorporated by the name and style of Freed-Hardeman College, Henderson, Tennessee, under Sub-section 1, of Section 2513 of Shannon's Code." Now Shannon's Code, I have just read to you. Here it is. My brother can examine it. There isn't anything secret about it.

My friends, he has himself in a dilemma. He signed a proposition that no man on earth can defend if he believes in the one body of Ephesians 4:4. Now he either has to defend two bodies with the right to do the work of training and developing for service in the Master's vineyard, or he must give up his college or the church. I do not know which one he is going to give up, but he is going to

have to give up one of them, because he now has two bodies to do the work. One is a divine body, and the other is a human body. Which one are you going to give up? Here are two bodies established to do *religious work!* The very thing that gave his school birth, the thing that sired it, that brought it into existence, was the Sub-section of Shannon's Code, and he admits that. And the Sub-section of that code definitely declares that these are religious, educational or benevolent institutions necessary or proper to *the work of missionary bodies* in the United States, or the maintenance of all missionary undertakings in foreign countries. He cannot get out of that, and it does not make any difference how long he lives either!

He has squirmed and writhed and twisted. He took up the restrictive clause in the deed of the Manchester Avenue church property. He said with regard to the school that the brethren in order to do things properly, in order to protect and preserve it and to guarantee its perpetuity according to the charter, put it under the elders of congregations. But he said, that while at the school, if there is a violation they call the elders; at Manchester Avenue they would call the sheriff. All right, now I'll read you his charter. "A violation of any provisions of this charter shall subject the corporation to dissolution at the instance of the state." At the instance of *the state*. There comes the sheriff, and there goes your college! There goes your religious institution. Now, aren't you ashamed?

The deed provides that in case the president of the board refuses to make a call of the churches of Christ—a general meeting of the churches of Christ—within sixty days, the elders who have demanded it may make such a call for such a meeting. Now, G. K., listen to me! That argument you are making is about as lame as it can be. You tried to tell the folks in Arkansas, and you are now trying to tell them here in Missouri, that this provision is just a "lock on the henhouse door." That's a wonderful little argument you have, but there just isn't anything to it. You see, here is what he says, folks, that in order to guarantee that the school would be protected, they arranged things so that in case a fuss broke out over the school, the elders of the congregations would be called in to settle the fuss. But that is not the way it reads. The way it reads is that *the elders are to do the calling!*

The elders come in and tell the school authorities they are not running it properly, and they call a meeting, a mass meeting of the churches of Christ, take a majority vote, and throw them out. Now, brother Wallace, you should not do things like that. Just get up and

tell these folks tonight, that you cannot defend this thing. Don't stumble and stagger around that way. That is shameful. Imagine a man who professes to be a preacher of the gospel upholding two bodies to do God's work, one a divine body, the other a human body. That is a shameful thing. Just get up like a man and tell them the facts about this. Don't try to chisel around on the situation, and make it appear some way that it is not. We can all read, despite the fact that we do not know anything about a dictionary, and have never been to college.

Again my brother says that I declared that a missionary society and an educational society are the same. I did not say anything of the sort. No, I did not, but here is what I did say, that your logic would prove them to be the same. According to your logic they would be the same. Do you recall what I did say? I said that according to my brother there is no difference between preaching the word and teaching the word, and since a missionary society is established to preach the word, then if an institution is established to teach the word, it must be an institution established to preach the word, so it is a missionary society according to his logic. That is what I said, then he has to get up and put on a bold front, and say that I do not know the difference between a missionary society and an educational society. O yes I do, but you do not know the difference between preach and teach. That is your trouble and that is where you got yourself into this dilemma.

Next he talks about the *Mission Messenger*. Did you notice that before he got through he put this chart up to prove that the *Mission Messenger* is an organization, then he points at me personally and declares that I am the organization. He makes the pointed accusation saying "There's your organization," referring to me. One man! Do you know what an organization is? Let me read it to you, "The uniting into one body of various members for a particular work." And now he says that an organization is one man. If I'm an organization, he is one too. That is, unless he will get up and admit that he is not a man. Yes sir, according to his reasoning he is an organization also.

But friends, we have heard a great deal about the *Mission Messenger* argument. My brother always introduces that for one specific reason. He wants to get me off of the subject that I have affirmed, the proposition that I have affirmed. He wants to get me away from that. I do not know, so I will have to assume that brother Wallace is sincere about this. I'm going to have to assume that he cannot see

the difference. In spite of all his college training, in spite of all the wonderful advantages he has had, in spite of all the great opportunities that have been afforded him, perhaps he still cannot see the difference. I think I should take the time to explain it to him kindly, gently, and earnestly, and let him see it.

In the first place, on this paper argument, I would like to state that the attempt to deceive men into believing that the mere publication of the gospel in a paper is upon the same basis as the organization of a society to do the work of the Lord, did not originate with these college sympathizers. It was a well known dodge of the missionary society defenders. I will prove that to you.

In Lard's Quarterly, Volume 4, page 151, Moses E. Lard said: "Nor is there a man among us who can consistently maintain his right to print a paper and through it to preach the gospel, and at the same time deny the existence of a missionary society and the right to do the same thing. I shall confine my reasoning to things belonging to the same category with the missionary societies and thereby make it conclusive." Yes, when we started to fight the missionary society, they said that no man had the right to oppose the missionary society and at the same time maintain his right to print a paper and through it to preach the gospel. Now our brother is in exactly the same pew with the missionary society proponents, using the same old moss-covered arguments, resorting to the same old sectarian tactics and rabbit dodges!

I have repeatedly challenged these college advocates to produce just one new argument that was not shelf-worn by the missionary society defenders before they were born, and not one of them can produce an original argument. My brother commits the fallacy that is known as "Sweeping Classifications." He lists a few points of resemblance between the Mission Messenger and his college, and thinks that thereby he has them safely tucked into the same category.

On that basis I can prove that Balaam's ass and brother Wallace are in the same category. Balaam's ass had two ears and brother Wallace has two ears. Balaam's ass had two eyes and brother Wallace has two eyes. Balaam's ass had a mouth and brother Wallace has a mouth. Balaam's ass rebuked a prophet, and brother Wallace says his job is to rebuke. Therefore, Balaam's ass and brother Wallace are in the same category according to his reasoning.

The question is not whether there are some points of likeness, but if these points of likeness are valid in the establishment of the categorical relationship of the two things involved. Let us look at

his logic. What is he trying to prove? He is trying to sustain the idea that Freed-Hardeman College is a scriptural institution, a scriptural organization. How does he do that? By saying that we are in the same boat that he is in. Suppose we were in the same boat, that would not establish the thing he set out to prove. It just doesn't prove it. They might both be in the same class and still be wrong. That will not help him one bit, no, indeed not!

I might deny the right of one to exist, and uphold the right of the other, and if it happened that the thing he said was true, he would only prove my inconsistency; it would not prove that his position was scriptural. He should go to college, study logic and read the dictionary. The truth of it is, he has affirmed that a thing is scriptural for which there is not one ounce of scripture, and rather than acknowledge his inability to defend his position and to prove what he started out to prove, he wants to slash around in a frenzy, find everything else he can, and take it all down in one mad surge of disappointment and disillusionment. Yet, we are asked to send our children to a man like that to teach them logic and learn how to use the dictionary. He is a logician of the first water, from Florida Christian College. That is the kind brother Cope turns out down there! You are going to have to take the responsibility, brother Jim (Cope). You hired him and now you had better fire him, before he goes berserk on this matter and tears up everything before he can build up anything.

I deny the Mission Messenger is in the same category as Freed-Hardeman College. There is a great and essential difference, and that difference is one which hinges on a focal point. I'm going to answer his attempt by filing with you twelve differences, everyone of which is vital and basic.

1. The Mission Messenger is not an organization. He admitted that himself when he said it was just one man. He is nearer right than he thought he was, and that is his trouble. Freed-Hardeman College is an organization.

2. The Mission Messenger is not a corporation. Freed-Hardeman College is a corporation. The word corporation comes from the Latin "corpus" which means body.

3. The Mission Messenger is not a body politic. Freed-Hardeman College is a body politic.

4. The Mission Messenger is not chartered by the state. Freed-Hardeman College is chartered by the state. But he has "government permit" on his chart. Do you know what that is? It is the right

to mail as second class. Now, let me ask you a question. There are dozens and scores of church bulletins that have that same permit. They mail their church bulletins as second class matter. I'd like to ask you if you had to get a government permit and a charter to carry on the work of the church. Come on, tell us now. When you send out your church bulletin, is that another organization? Is the church bulletin an organization because it mails on this government permit?

5. The Mission Messenger has no governing board of trustees. Freed-Hardeman College has a governing board of trustees.

6. The Mission Messenger has no president or subordinate agents or officers. Freed-Hardeman College has all of these.

7. The Mission Messenger has no property which could be sold or deeded. Freed-Hardeman College does own such property.

8. The Mission Messenger has no official board of elective members. Freed-Hardeman College has an elected board of officials.

9. The Mission Messenger is not subject to the elders of twelve congregations. Freed-Hardeman College is subject to the elders of such.

10. The Mission Messenger has no management subject to a majority vote of a mass meeting of churches of Christ. Freed-Hardeman College does have!

11. The Mission Messenger has no one who receives one cent of remuneration from it as such. I have already read to you where Freed-Hardeman College pays salaries through its corporation.

12. The Mission Messenger has no living endowment to guarantee its perpetuity beyond the death of its present publisher. But Freed-Hardeman College does have such an endowment and brother Wallace is a contributor.

The Mission Messenger is simply the humble attempt of an individual Christian to preach the gospel, teach the apostles' doctrine, and contend earnestly for the faith. The facilities are shared with others of like mind and spirit.

Now, I am going to nail this argument for you. Look at that statement on his chart "Government Permit." I shall now read you from the very ones who granted that permit. The Post Office Department, Third Assistant Postmaster General, Washington, D. C., Division of Classification. "Your periodical Mission Messenger is not entitled to the special mailing rate of one-and-a-half cents per pound covering reading and advertising portions combined. To be eligible for this rate a publication must be issued by a religious, educational,

scientific, philanthropic, agricultural, labor or fraternal organization, or association, not organized for profit and none of the net income of which inures to any private stockholder or individual. While your periodical is religious in nature, according to your application it is not published by any organization or association, but is an individual enterprise. The regular second class rate will therefore be applicable, and the special rate to associations and organizations will not apply!"

Now, what are you going to do? There is a special rate of one and one-half cents per pound covering the reading and advertising portions combined of associations or organizations. Friends, I want you to know that you can publish a church bulletin, and enter it for second class postage, if it is put out monthly, weekly, or at any regular interval, and you can send it through the second class mails with a *government permit*. Will my brother argue that when a congregation sends out its church bulletin on such a permit that it has established *another organization* to preach the gospel or to teach the word? That is ridiculous and absurd on the very face of it.

No one would have thought of such an argument, unless, like Moses E. Lard, he was trying to justify a missionary society; or, like G. K. Wallace, was trying to justify an educational society to do the same work. No one would have dreamed of such a thing unless he was trying to justify something that he knew was unjustifiable. The argument was born of desperation, sired by disillusionment, cradled in his own disappointment and frustration, and it was produced tonight as his brain child for the purpose of justifying something that he cannot by logic or reason show to be justified by the Holy Scriptures as he set out to prove.

I want to return to other subject-matter of our discussion. The next thing we must notice is his statement "Let him prove that the parent does not have a right to educate the child." That is not what I am obligated to prove. My proposition obligates me to prove that the organization by Christians of schools such as Freed-Hardeman College is unscriptural. That is what I'm called upon to prove. My brother has the wrong proposition in mind. Did you notice that? "Let him prove that the parent does not have the right to educate the child." Is that the proposition? Did he sign a proposition to the effect that a parent has a right to educate the child? Did W. Carl Ketcherside affix his signature to the negative of that? No! That isn't the way it reads. The proposition says, "The organization by

Christians of schools such as Freed-Hardeman College is unscriptural." That is what I'm obligated to prove and I am proving it too.

He would like to get me off that and have me talk about something else, but you know I am hard to shake on such matters. When I sign a proposition it means something to me. When I give my word of honor that I will go before a group of people and debate a proposition, I intend to debate that proposition. If I cannot debate it or defend it I will be honorable enough to get up and say, "Folks, I signed my name to something I cannot prove. I'm ashamed of myself, and I'm sorry for causing you all of this trouble. We'll just be dismissed and all go home." And that's what brother Wallace should do.

All right, I am going to get back to that statement he made before the Christian Church. "The many missionary societies have corrupted the New Testament organization. They have divided the house of God." Let me tell you, my friends, that these organizations such as Freed-Hardeman College have also corrupted the New Testament organization. Do you know how they have done it? I'll tell you they have struck at the very heart of it by the development of a special ministry—a clergy class! They have sponsored special ministerial courses and Freed-Hardeman College stands convicted tonight as a theological seminary—or shall we say cemetery?

Here it is, page 29 of the bulletin. "*Ministerial Course*. We know of no class of men that need to be better educated than preachers of the gospel and in order to raise the quality of gospel preachers, a three years course of study and training is offered." And my brother gets up tonight and says that is not the work of the church. No, that is not the work of the church. He said that no church made him a preacher of the gospel. God made him a preacher of the gospel. He has gone off on the "Holy Roller" track. He got his by divine call and special providence!

But back in New Testament times the record says that Timothy was recommended by the brethren that were in the area, and Paul would have him to go forth with him, so he took him at the instigation of the churches of the living God, and among the congregations he received his training and development. When Paul wrote to him (2 Tim. 2:2) he said: "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also." Brethren, that did not require a big campus. It did not require huge building programs. It did not require any basketball courts. It did not require any "Wildcat" ath-

letes. It did not require any dormitories. All that it required was a gospel preacher working with a young man, teaching and training him through the church of the living God.

Do you know what these brethren are doing? In their mad frenzy to uphold their organization they have scrapped every argument they ever made against the Christian Church and against every other religious body. They have scrapped them all, and one of these days, some little two-bit Christian Church preacher will take everything they have said, put it all together and whip them all over the face of the earth, because in their eagerness to uphold a human organization of their own, they have abandoned every argument they ever made that they considered legal and valid in the days gone by.

Now another thing. Let us look with reference to this "*Ministerial Course*" just one more time. Not only does it include preachers, but it also includes elders and deacons. "They include courses suited to the work of elders and deacons, and they are urged to attend." My brother asks me if educating the child is the work of the church? Let me ask him if developing elders and deacons is the work of the church? Is that the work of the church? Just watch him when he gets up tonight. He will lead right out asking if educating the child is the work of the church. Is training elders and deacons the work of the church? Come on, take a stand on that! Here is the college bulletin which says they do it. Here they have special courses prepared for it. Now, is that the work of the church? It either is or it is not!

If it is the work of the church, my friends, then what happens? Brother Wallace says: "Societies are not methods of doing the work of God. They are organizations. They usurp the work of the church." That's what he said and he also said that the missionary society was an unauthorized body, and a mob, because they did it. Now just answer me this question, is training preachers of the gospel, and developing elders and deacons, is that the work of the church? Is it the work of the church? If it is the work of the church, then you have a human organization, a society which is not a method but an organization, and since it usurps the work of the church, it is an unauthorized body, a mob in the kingdom of God.

Ah, brethren, you'll never get away from it to the longest day you live. And all of his head shaking, stamping, tramping and cramping on this platform will never get you away from it. You have a human institution established to do the work of the church, and you are doing the work of the church through it. Now I want

to read for you once again the statement that I read a few minutes ago. "Our schools are not to be organized to preach the gospel to the unconverted, to edify saints, or to prepare missionaries or to make preachers or other Christian workers. This is peculiarly the work of God's institution." Did J. N. Armstrong, president of Harding College, tell the truth or did he not? He said, "We do not need schools for this work. God has arranged for all this, and when used in faithfulness to his arrangement it is quite adequate to the job."

Brethren, remember, and how true it is, as brother Armstrong said, that the church is not a cripple or a dependent. It is fully able to get along in the world and needs no crutches or aids. Freed-Hardeman College is a crutch to the church. It is not an adjunct to the home, but a crutch upon which the church leans. In order to prove that to you I want you to know that not only do these men develop individuals as preachers of the gospel, but they also maintain constant contact with the churches and send these men out. It says they do right here, and according to brother Wallace's own statement which I started to read to you a few moments ago, he declares himself that he went to the school to preach the gospel of Christ, that it was his first time to preach in Tennessee, and he went not at the solicitation of a congregation but by arrangement of a human organization. A human organization sponsoring his work. He says it is human, and that his first chance to preach there was at the instigation of that organization.

Now listen to what he said. "I do wish that brethren would not set up some organization that God did not authorize to do the work of the church. If it is the work of the church, let the church do it." Is developing elders and deacons the work of the church? Then, brother Wallace, you said to let the church do it. Is training and developing Christian workers for service of the Master, the work of the church? If so, why not let the church do it? Where does the Bible teach us that such is the work of the church? Over in Ephesians 4:11-16 you learn concerning God's plan and method for carrying on the work of the church. You learn there that the church is to be a self-maintaining, a self-perpetuating, a self-generating organization upon this earth.

It is to manifest its edification by the mutual working of every member of the body unto the building up of the church in love through itself. It does not need a crutch. It does not need another organization. Brother Wallace believes that with reference to the charitable work of the church. He believes it with reference to the

missionary work of the church. He says the church would do it too, if preachers would not get out and start an organization unknown to the Bible, and beg churches to turn their work over to a human organization.

Brethren, why is it that these good men who have ability and wisdom can see this on every other matter except this one? Why is it that when it comes to organizations to do the charitable work of the church they can see and understand it? Why is it that they cannot see it in this matter of an educational society? I'll tell you why they cannot see it with regard to this society. It is because that is where their jobs lie. That is where their bread is buttered. It is from this they derive their honor and prestige. And they will defend the thing and hold on to it.

I am not a crank nor a crackpot when I take the position that I occupy. Other men, much more worthy than am I, have stood for the same thing. In *Apostolic Times*, May 1953, I notice that not only does the brother who writes the editorials, affirm that the kind of institution about which I speak is unscriptural but he actually labels it a sin. Here it is: "We deeply regret to see brother Gatewood promote a so-called Christian College other than the church in Frankfurt, to train preachers for all Germany." But that is what Freed-Hardeman College is doing. They have ministerial courses for the training of preachers. The brother continues: "To do so is to proceed without precept or precedent from the apostles, and to do so is to act presumptuously, without faith, and is to commit sin." How he labels these brethren tonight. He says that such brethren act presumptuously, they are without faith in such conduct, and they commit sin!

He goes on: "Preaching the gospel establishes congregations and nothing else. A man has to be something else other than a gospel preacher in order to promote, or inaugurate a so-called Christian college. The deep dividing line between a so-called Christian College and a secular college where students may obtain an education must be appreciated and recognized." Listen now! "A Christian College is an ecclesiastical institution, a theological seminary, presumptuously established without precept or precedent from the apostles, to take over the work of the church in training preachers, teachers and Christian workers."

Brethren, when the apostle Paul left a place, he left nothing that was not there before he came except a New Testament church. When the apostle came into a community and left that community

there was only one organization when he left—a New Testament church. But my brother attacks the Mission Messenger in which we send forth the word of the Lord in printed form and says that we have another organization. Was the Roman letter another organization? Paul *wrote* it! Oh, but you may say that there are other men associated with us in our writing. Then, were the letters written by Paul, Silas and Timotheus, other organizations? There you have three men joining together in writing a letter and sending it forth, and in some instances saying that it was to be exchanged with other brethren. Was that another organization?

Did the apostle Paul who made the statement "There is one body" create another body when he wrote the Corinthian letter? When he wrote the Roman letter, was that another body? There you have the word of God written down, mailed out and sent forth. Was that another body? My beloved friends, you know as well as I do there is no relationship between these two, and I have proven it to you. My brother is trying to justify and uphold something that is unscriptural. It is not in the word of God, and he is attempting his justification by dragging down everything else that other men may attempt to do. They are not categorically related or united, and I am sure that even he can see that.

Beloved friends, in my closing moments I plead with you to help us get rid of everything to do the work of the church except the church of the living God, and returning to that and standing there firmly, let us go forward in the service of the Master, edifying one another in love, for the church is the fulness of him that filleth all in all. Let us allow it to continue that way. God bless you all.

WALLACE'S SECOND NEGATIVE (College Question)

Brother Ketcherside, brother Watson, and brethren:

As I appear before you for the last time in this discussion, I am asking your careful consideration of the things that I shall have to say. I shall note the things in the order in which they were delivered.

He says that he wants to know about preaching, "is it the exclusive work of the church?" I still never did get him to *define* preach. He is assuming the meaning of a word. Somebody buy him a little dictionary, so he can learn the meaning of the word "preach." He actually believes that the word "preach" carries with it the message. He does not know, yet I told him over and over, that there is no *message* in the word "preach." You can preach anything. You may preach politics or whatever you want to preach. Anytime you make a proclamation, that is preaching. Any kind of a proclamation is preaching. Now he just *assumed* the meaning of the word and went along.

He felt the force of his *misuse* of the *deed* and *charter*. He said, "Brother Wallace, I could not find in the deed where it was sold to the church, but I found it in the *Sky Rocket*." Yeah, that is a *student* publication. The boys and girls publish their own paper in the school. Of course, they have faculty advisers, but a lot of the faculty advisers do not read all of their articles and some of them get by, like his article about Uncle "going into evangelistic work" did. Those boys and girls were not acquainted with the charter and the deed. He says, "The charter says that the institution is another body." I did not deny that, brother Ketcherside. I did not deny that it was another body. He said I misrepresented him about that. No, I admitted that it is another body. I affirm that it is another body and a human body. Now here is the thing that I charged upon him—that he did not read the charter down at Paragould and the printed debate will show it. The *charter* says that the purpose of the school is an educational institution. The first paragraph refers to a blanket law, wherein such things as chapels, hospitals, religious, educational, and benevolent institutions are provided for. Any of them, or as many as may, as be necessary or proper to the work of missionary bodies in the United States or any foreign country and the maintenance of all missionary undertakings. If you wanted to start a missionary society in Tennessee, you would have

to apply under this law, or under Shannon's Code. If you wanted to build a school, you would have to apply under the same code. Now I think you ought to know the difference and should know what you want to build. What do you want to build down at Henderson? "The particular *purpose* for which this charter"—this charter, the one here that comes under Shannon's Code and includes all of these institutions—"the particular purpose for which this charter is sought is conducting an educational institution." Now that is all that is involved in that. Now that says *what* it is. "Within the corporate limits of the town of Henderson, Tennessee" tells *where* it is. It is Chester County, Tennessee. "To be owned"—note "to be owned"—"and controlled by the *members* of the churches of Christ." That is what it says. Now then, that is the way it is to be owned.

All right, the *deed* says that "this *conveyance* is made by, and it is *conveyed* to the trustees of Freed-Hardeman College" and it gives their names and "their successors in trust." Now is that not something? Now, brother Ketcherside, I am sorry to have to correct you on matters of this kind, but there is not any other way out of it. I hope that I will not have to do it again; but I will, if you misrepresent these matters as you have here. This law includes both religious and educational institutions. Which do you want? They said, "Educational." Carl said, "Religious."

Ketcherside then said, "There is one body to do the work of the church, and the charter says that is a body." I agree, brother Ketcherside, that there is *one body* to do the *work* of the church. We are not debating on that. Now then, will you affirm that the education of the child is the work of the church? You see how he *assumes* his premise? He is going along here all the time *assuming* that the *education* of the *child* is the *work* of the church. I told you he had his collar fastened wrong. Father—(pointing to Carl) there he is. Just like the Catholics, he says your child belongs to Father. When a little child comes into the world, it belongs to papa. The Pope will tell you where to send him to school. They say the education of the child belongs to the Catholic church.

Now that is the whole *issue*. Let the church do her work. Let the school do its work. Did he say that the church had the *exclusive* control over your child? If so, you could not even tell your child that Jesus Christ is the Son of God. The day you were baptized you would have to take him down to the church and leave him, as you could not even teach him. He says, "Now, brother Wallace,

this Manchester deed"—and that has worried him because they know the difference between a missionary society and a school. Then he got off on the charter again, and finally got around to the statement I read about the "violation of any of the principles of this charter shall subject the corporation to dissolution at the instance of the state." Now look, brethren, the *state* controls the charter. Yes, the charter is controlled by the state. The *property* is controlled by the deed. I repeat, the *deed* controls the *property*. The state controls the charter. Do not forget that the *deed* controls the *property*; the *state* controls the *charter*. That is the way it is. That is all that is involved in that.

When you started to build a church at Manchester Avenue, you had to get a city permit. That was *your charter*. Then you made a deed in which you put your restrictions. You may have a city permit, or state permit to build. The state controls the charter. The deed is to control the property. In the Freed-Hardeman deed, they put a lock on the door to keep somebody from stealing the property, just like you did at Manchester Avenue. Now is that not something to make a big to do over? One of these days I will get you straight on this. I will keep on till I do get you straightened out on that.

He says, "Brother Wallace said an educational society and the missionary society are not the same." He said, "I know that." Thank you, brother Ketcherside. Thank you. An educational society and a missionary society are not the same. He said, "I know they are different, but it is your logic that is wrong." Well, regardless of my logic, you got the point, so what is the difference? He knows the difference now (laughter). He just proved that my *logic* was bad. He said, "Brother Wallace, you are right; they are not the same. It is your *logic* I do not like." Why I do not even need logic to get him straightened out. He got up and said, "I know the difference." Thank you, brother Ketcherside. You can really make admission when you do not want to. I am glad you know the difference now. Everybody go home now and remember that he got right up here and said, "I know the difference between a school and a missionary society." He said, "It is just brother Wallace's logic I do not like. It is bad." All right, just go on then and forget my logic and remember that a school and a missionary society are not the same, as Ketcherside said they were not. It is on record. I will be reminding him of it some of these days.

Now here is his *paper* argument. He said, "Moses E. Lard said that a gospel paper and a missionary society were the same." I do

not think Carl believes what Lard said. Then why did he introduce it? He will not accept Lard on that. Will you accept Lard on that, brother Ketcherside? He will say, "No, Lard was wrong." Well, amen, he was wrong. Certainly he was wrong. The paper and the missionary society are not parallel. But the college and the paper are parallel. Yes, they are parallel. Now you introduced a man you will not accept.

Now I can prove there is a difference between the school and a missionary society. You watch me and I *will* do it. Then he talks about "sweeping classifications." That is the trouble with Ketcherside, as he does not know how to *classify*. He needs a course in logic. He is mixed up on knowing how to classify things. He then made a little parallel that he got from old brother Daniel Sommer. I read it in Sommer's debate with Armstrong and brother Rhodes. It was about Balaam's ass. "An ass has ears, and you have got ears; therefore," you draw your conclusion. "Brother Wallace has ears and an ass has ears; therefore"—now he is arguing that *similarity* is *identity*. If not, what is your point? Carl says, "*Similarity* is *identity*." The missionary society preaches the gospel. The paper preaches the gospel. Now do you mean *similarity* is *identity*? If so, you have a missionary society. Now do you want to go back to your Balaam argument? Do you want to go back to your Balaam argument? Was not that grand? I figured you would bring that up someday, because I got you *off* of everything else. Now I have you away back there on that old stuff.

He says, "I am going to prove they are not in the same class." Well how is he going to prove it? He said, "The paper is not an organization." If so, that still does not prove it is not an *institution* teaching the gospel. You can call it what you want to. Call it horse-radish, if you like, and it is still an institution preaching the gospel. Let me ask you, where did Carl give me the passage for calling the church an institution? I turned around and asked you to write that question down. You never said a word about it. Brother Ketcherside, you *dare* not either. Where does God Almighty call the church an institution?

Where? Will you tell us now? (Wallace pauses, but no answer.)

Will you (pause)?

Will you help him, Uncle (pause—silence)?

Come on, some of you (silence).

Now you can not laugh that off, (Ketcherside laughs at Wallace) as you are preaching that all the time. I hear it all the time.

Where does God call the church an institution (pause)?

Any of you (pause). Big chicken or little chicken (pause).

Any of you, come on (pause).

Where does God call the church an institution (pause)?

Come on; tell us (pause).

All right, now look at them laugh (Ketcherside and his preachers laugh at Wallace). There is not a preacher among them—no, there is not any of them—who can find it. Just let them try it. Carl was up here and he would not even try it. Here is an institution (pointing to Mission Messenger on chart). It is *another institution* and not the church. It is preaching the gospel.

He said, "My paper is not a corporation." That does not prove anything. He said while ago that you could have ears and not be an ass (laughter). All right, now then he says, "There can be *similarity* and not *identity*." You do not have to have it identified in every point to make it an institution—other than a college, of course! A paper is not a college, but it is another *institution*. And it is doing the work of the church, according to Ketcherside. I think if you would keep the paper in the home and subscribe for it, it would be all right. If you parents take it to teach your children, just like you subscribe for any other paper, whether it is *Ladies Home Journal* or Carl's paper, it is all right. If brother Ketcherside wants to write an article in it, then it is just in that realm of the parent's work. Ketcherside gets it *outside* of that and makes it a missionary society. He does, as he scatters it around all over the country. It is a missionary society.

He says, "It is not chartered." It has a government permit. He said his paper does not have a *second class* permit. It has one, does it not? Whether it is *second*, *third*, or *fourth* class, it still has one, does it not? I do not care what *kind* it is; it still has a permit. It does not make me any difference whether it is *first*, *second*, *third*, *twelfth*, or what class it is. I know it is not first class (laughter). I know that. It still has a permit.

Now he said, "It does not have a president." It has an editor. If it does not have, why did my letter not get in there? If it does not have somebody running it, why did my letter not get in there? Uh huh.

Well, he says, "It does not have any property." Will you give the *Mission Messenger* to me? What will you take for it, Ketch? Come on, Carl? What will you take for it?

Now he says, "It has no official board." I think its head is

pretty much *official*. It is *all* head. Everything Carl runs is that way. He runs the *whole show*, everywhere—every bit of it.

Well he says, "My paper is not subject to the elders." I knew it was not. Yet he said, "Everything I do is under the direction of the elders." Now he says the *Mission Messenger* is not under the elders. I told you he did not work under the elders all the time (laughter). He says, "I work under the elders all the time." Now he says his paper is not subject to the elders. All right, you elders at Manchester remember that. He said, "I am not paying any attention to you when I run that sheet," and he is not. That is a frank admission. He runs that like he pleases. If you cross him, he will turn you out. If you doubt it, you try crossing him. Oh, he says, "It is not under the elders." Of course, it is not. He does not pay any attention to the elders.

Now he says, "There is no profit in my paper." Heh, you are doing pretty good, Ketch, from the reports I get. I do not think you got all you have from meetings, because you do not believe in taking pay for your preaching. "Pay a preacher? That is wrong," affirms Carl. "It is wrong to pay him a stipulated amount." What is a stipulated amount? What is the stipulated amount for his teaching in the *Messenger*? Look at the masthead. What is the stipulated amount? "Stipulated amount is sin." Ketcherside is preaching through his paper. This is the way he preaches; yet he says, "It is wrong to take a *stipulated* amount." You just try to get the *Mission Messenger* without a *stipulated* amount; see what you get. Write to him and say, "Brother Ketcherside, just send your paper to me. I will send you whatever my heart prompts me to send."

He says, "My paper has no *living endowment*." Yes, it does. Every time, brethren, the paper comes, he says, "Send your money; get your subscription in now." There is your *living endowment*. He has a *living endowment*, as he is all the time *begging* and in almost every issue says, "Come on, brethren, keep it alive. Keep it alive." If you cut off the living endowment, watch it die. That is *what* makes it live. That is the living endowment of his paper.

Now he says, "I am not *affirming* about the *education* of the child." No, he is still in the negative. He will always be in the negative.

He then got off on my Oklahoma City speech. That is a good speech and I wish you brethren would get it. In it you would learn how to *classify* some of these things. I recommend it highly. I think it is out of print, but you may write the Christian Worker Publishing

Company, Wichita, Kansas, and if you can get it, it will teach you something. It will help you. It is a good one, even if I did make it, because it contains the truth. Now, of course, brother Ketcherside thinks I was very *undignified* while I did it, but you can not see me while you are reading the speech.

He says, "Why the catalog says you have ministerial courses in the school." I told you that is *where* a preacher goes to get an education. Then he said, "Brother Wallace was not made a preacher and he is just like a Holy Roller." I did not have to have any *special* call, as that is the *way* of Holy Rollers. The Great Commission called me. Yes, I was called and sent. The brethren called me and my mother packed my things and sent me. I am a called and sent preacher (laughter).

He said, "Timothy was made a preacher by going around with Paul." You ought to get in some of our Bible classes, brother Ketcherside. Timothy was not traveling with Paul to learn how to preach. He was Paul's helper. He went with Paul to help him. He did not run around with Paul to learn how to preach. Timothy was inspired. Now I will read that to you. Here it says in I Timothy 1:6, "For which cause I put thee in remembrance, that thou stir up the *gift* of God which is in thee through the laying on of my hands." Here is an apostle conferring a *gift* and that word "gift" is the word that shows it was a *supernatural gift* that Timothy had. He had power to speak from God by a *supernatural gift*. He was not going around with Paul to learn how to preach. He was going around with him to help him. He knew how to preach. He was inspired. He spake by the Holy Ghost. He knew exactly what to say and he could not make a mistake when he talked. He was not learning how to preach. He was helping Paul. Now you brethren have that wrong. The way to learn to preach is to get the Bible and go preach it. Now if you want to get an education, where are you going? Tell us. Where are you going? Will you do like Leroy Garrett and go to a Methodist school? No wonder he is so mixed up, as he spent most all of his time around in some *sectarian* school. Of course, he went to another school, but he got mixed up after he left. If he stayed out of the sectarian school, he would have been better off. Garrett says, "When you preach in a gospel meeting, it is the same thing as the pastor system."

He said, "What are you going to do about elders going down to Freed-Hardeman to school?" Now some elders want to further their education, so they get in some of the classes. If you were

going to recommend to an elder a school, *where* would you send him? Do you elders want to go to a class? You do not make elders by going to the elders class down there; you have to be an *elder before* you go down there. If you were going to send an elder to school, where would you send him, brother Ketcherside?

Now he says, "You are just teaching school for *money* and *prestige*." I am ashamed of you, brother Ketcherside. If you just knew what we get for teaching down there, you would be ashamed too. I make my living largely on the outside. That is true because the school is not in position to pay as it ought. If you just knew what you were saying. I think you would apologize to these good gospel teachers who teach in the school. Now some of the schools are in position to pay a reasonable salary which is right. But that is not true down at Florida Christian College.

Then he compares the Gatewood school in Germany to Freed-Hardeman. It is not *comparable* to what I am talking about.

The last thing he said was, "My paper is like the book of Romans." I thought, "He thinks he is inspired!" (laughter). Now let me remind you that he said, "When Paul left a place, there was not anything left but the church." When Ketcherside leaves, he leaves the *Mission Messenger* (laughter). Paul did not leave the *Mission Messenger*. Now let me ask you, Carl, what was the subscription price for the book of Romans (laughter)? Brethren, here is the book of Romans. Ketcherside says it is the same as the *Mission Messenger*. What is the subscription price of the book of Romans? Come on now, Carl, what is the subscription price of the book of Romans? And Ephesians? What edition of Paul's paper was it in? Why he said, "I am just running a paper like Paul." That is not so. To compare the New Testament to the *institution* that Ketcherside set up and which is operated with a government permit is silly. What government *permit* gave Paul the right to run the book of Romans? That is the thing I am having to face! Of all things—sitting over here and saying the *Mission Messenger* is equal to the book of Romans. I think you need to go to school. You need to study the book of Romans. It came from God. Why Paul said in the Galatian letter that it was revealed to him from God. Now Carl says, "Mine is comparable to the book of Romans." I had a letter from some sister here in St. Louis and she said, "I think the Lord is preparing brother Ketcherside for something." I thought, "Yes, he is preparing him for a good cleaning, and he has it now" (laughter). But she thought he was inspired.

Now then, take down my chart, boys.

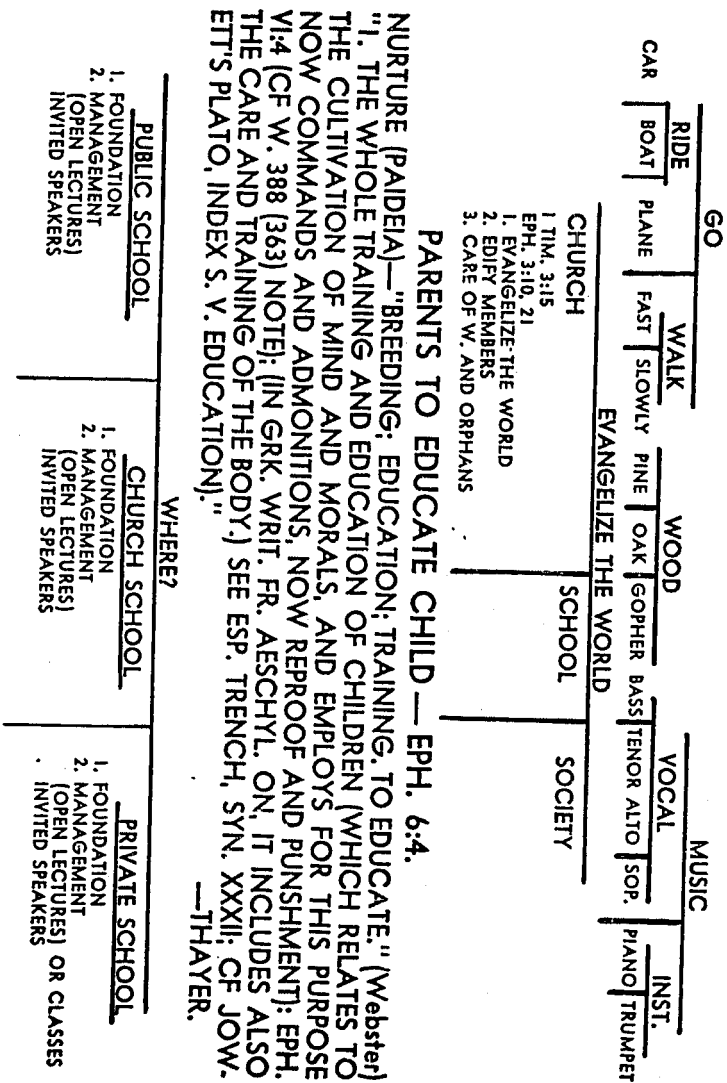
I want you to go home with this in mind, to help you remember what this *issue* is. I do not want you *ever*, ever to forget it. Ketcherside never once touched it. Here is the first argument that I made.

(See Chart Page 274.)

I stood right here and talked to you about generic and specific teaching. I showed that "go" is generic, as it relates to ride and walk. If God had said *walk*, you could not ride. But since it is a generic term, you are free to go as you please. Then I took up "evangelizing the world" to illustrate. Evangelizing the world is the *work* of the church. The church is to edify its members and to care for the widows and orphans. What school has taken that over? The churches in St. Louis carry on their work of evangelizing the world, except as Carl's *Mission Messenger* gets into it. It tries to go out here and evangelize the world. Is the *Missouri Messenger* limited to the Manchester Avenue congregation? No, it goes all over the country. The brethren carry on their work. You edify your own members. Does Freed-Hardeman take over your edification down at Manchester Avenue? Does it? No, you know it does not. Now does it care for the widows and orphans? No. You ask, "What does it do?" It does what God told the *parent* to do in Ephesians 6:4. Here is the trouble with brother Ketcherside. He does not know that God Almighty put a *responsibility* on the *parent*. He just gets off the subject and says, "The school is taking over the work of the church." No, it is not. The school is doing what the *parent* asks it to do. In Ephesians, the sixth chapter and the fourth verse, God said for the father to "*nurture* the child in the admonition of the Lord." I want to get the first verse before you, too. He says, "Children, obey your parents." Here are the *parents*—"Obey your parents." Now, fathers, what are you going to do to the child? "And you fathers provoke not your children to wrath, but *nurture* them." To *nurture* them is something God put on the parent. He did not put it on the church. The parent is to *nurture* the child. What does that mean? Brother Ketcherside, will you get a dictionary and look at the word "nurture"? You do not have any use for a dictionary, but you buy one. If you will use it, I will send you one for Christmas. If you will promise me to look up the word "*nurture*" and the word "preach", I will get one and send it to you for Christmas.

Will you do it (Wallace pauses for answer)?

I will surely do it, if you will look up the word "nurture." Look at it (pointing to the word "nurture" on chart). It means "breed-

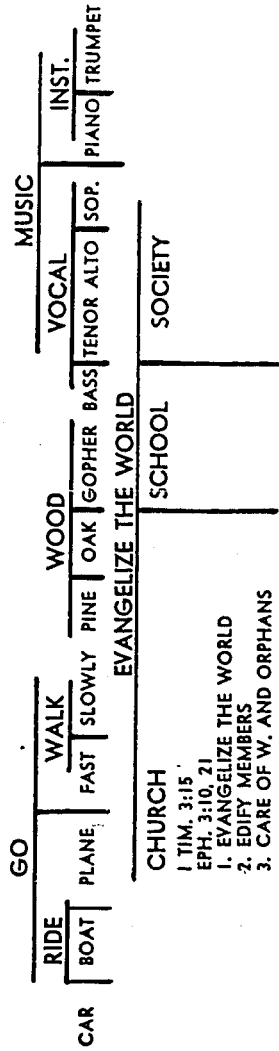


PARENTS TO EDUCATE CHILD — EPH. 6:4.

NURTURE (PAIDEIA)—"BREEDING; EDUCATION; TRAINING. TO EDUCATE." (Webster)
 "1. THE WHOLE TRAINING AND EDUCATION OF CHILDREN (WHICH RELATES TO THE CULTIVATION OF MIND AND MORALS, AND EMPLOYS FOR THIS PURPOSE NOW COMMANDS AND ADMONITIONS, NOW REPROOF AND PUNISHMENT); EPH. VI:4 (CF W. 388 (363) NOTE); (IN GRK. WRIT. FR. AESCHYL. ON, IT INCLUDES ALSO THE CARE AND TRAINING OF THE BODY.) SEE ESP. TRENCH, SYN. XXXII; CF JOWETT'S PLATO, INDEX S. V. EDUCATION]."
 —THAYER.

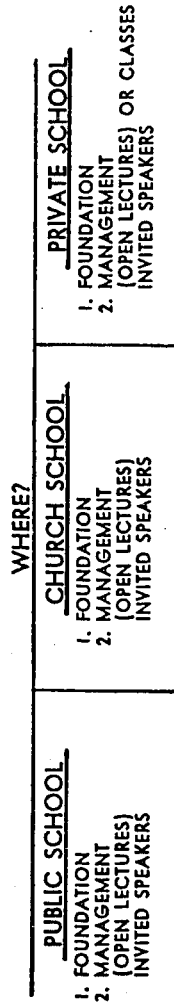
ing, education, training, and to educate." It is an English word. It is an English word in an English Bible. Now it comes from a Greek word which is called *paideia*. What does that mean? Here is what Thayer says: "The whole training and education of children (which relates to the cultivation of mind and morals; and employs for this purpose now commands and admonitions, now reproof and punishment): Ephesians 6:4. Compare Winner's Grammar, page 388, in the German edition and page 363 in the English. Note, in the Greek, written from Aeschyl on, it also includes the care and training of the body." Yes, even the *training of the body*. Now, Ketcherside, are you going to turn the child over to the church for its physical culture? He got off last night on the Abilene Christian College Wildcats. Now in the word "nurture" is physical education. If the boys want to play ball and it is right in a *public* school, why is it wrong in a *private* school? If you may have football in a public school, you may also have it in a private school. Here is the trouble with Ketcherside. He gets up here and *assumes* that the *education* of the child belongs to the *church*. I told you he is Catholic. He is Catholic in organization and he is Catholic in education. The education of the child belongs to the parent. You parents have a *right* to send your child to school. Now here is what is involved in the issue. There are public schools and there are some church schools. Freed-Hardeman College was not bought by a church, nor sold to a church; therefore, it is not a church school. The deed says it was sold to trustees to be held for *Christians*. (See Chart Page 276.)

Now, brother Ketcherside, I hope that you remember this. Now you brethren look at me (Wallace asks Carl's folks to look at him). What did Ketcherside ever say about this (the word "nurture" on chart)? Do you remember? Exactly nothing. Not one time, except to turn around and say, "That has nothing to do with the issue." It has all to do with it. Carl did not even look at it. He never even looked at it. (Pointing to chart) Here is a private school. Here is its foundation. It was chartered under the laws of the state of Tennessee, as an *educational* institution. Ketcherside says, "I will talk about the management." Then he got off on what Brewer and all these other fellows had to say. I do not *propose* to argue the *management* with Carl. They have not asked me to manage a school as yet. I suspect I would make a bigger mess of it than anybody. I know Ketcherside could not manage one, as he could not tell the difference between a college and a missionary society. You would never make it, Carl. Never in the world would you make it. In the



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 —THAYER.



management of Freed-Hardeman there are open lectures, as in the public schools there are open lectures. Sometimes your public schools will invite people to come in and see the program and work of the public school. Now down here in these schools, like Florida Christian College and Freed-Hardeman College, they will have some open lectures and invited speakers. For fifteen years I have been one of the invited speakers in the Freed-Hardeman College open lectures. I will be down there again this year, so come on down and attend my classes. Come on down, Ketcherside, as you are welcome to sit in my classes. Just come on in and sit down in the class. I go there as a speaker in that school. Ketcherside goes to public schools as a speaker in the public schools. He is even trying to get brother Cope to put him on the faculty at Florida Christian College. If he goes down there, as he says he will, he will have to be under brother Cope. Then he will be as much a part of that faculty as I am. The only contract I ever had with brother Cope was this: He said, "Come down," and I went. That is all the contract I ever had with him. If you go down, as you say you will, you will be a teacher in Florida Christian College, just like brother Wallace, except you do not know what the word "preach" means and I do (laughter). And you do not know what the word "conveyance" means and I know. I know the meaning of a few words that he does not know. But if we get you down there on the faculty, we will teach you how to use the dictionary. We will put you in brother Garrett's English class so you can learn how to use a dictionary. That will help you, too.

Now as you brethren go home tonight, remember that he has *assumed* all the way through this debate that Freed-Hardeman College is doing the work of the church. He has assumed that the education of the child is the work of the church. If he believes that, why did he not say so? Why did he not get up here and come out plainly and say, "Brother Wallace, I believe that the *education* of the child belongs to the church?" If he believes that, then his premise is right. If he does not, it is entirely wrong. That is all involved in the issue. He robs you parents of your right. He comes in and tries to keep you from directing your own family affairs. He is a meddler in other men's matters. God Almighty bound upon you the education of your child. Where you send your child to school is up to you. There is this restriction, that you must guard their faith, or nurture them in the admonition of the Lord. As you educate the mind, the morals, and the body of your child, be sure to guard

his faith. "Guard his faith," Paul said. *Where* are you going to send your child to school? Send him where you can guard his faith. I do not oppose the public schools. I attended a public school. Where I went to public school, my faith was not endangered. Out there, in the old rural school building, my teachers believed in God. In some of the schools today, the teachers do not believe in God. They tell your child he is just a glorified monkey. They rob children of their faith. Father, are you required by God to put your child under that kind of a teacher? Does brother Ketcherside mean that? Does he mean that the law of God requires you to turn your child over to an infidel. Paul says no. He says when you direct the mind and the morals of that child, you do it in the admonition of the Lord. (Time up). Thank you, God bless you, and good night.